

TREATISE
OF AURICULAR
CONFESSION.

WHERIN

Is evidently shewen, the authority
and power of Catholique Priests,
for the forgiuing and remitting of
sinnes.

AGAINST

*The Protestants bare and only preaching
of Absolution vnto the people.*



AT S. OMERS,

By IOHN HEIGHAM, with
permission of Superiours.

ANNO 1612.



Nemo sibi dicat, occulte ago, apud Deum
ago &c. Let no man say, I deale se-
cretly, I deale with God, for there be some
who imagin, that it is sufficient enough to
their saluation, if they confes their sinnes to
God only, to whom nothing is hid, and who
knowes also our consciences. But I would
not haue thee to be deceiued with this con-
ceit, as to be confounded to confes before
the vicar of Christ, ether fainting for shame,
or too too stif-necked for indignation. For
we must in like maner vndergoe and stand
to his iudgment, whom our Lord doth
vouchsafe to be his vicar. S. Aug. Hom. 49.
ex 50. & hom. 41. ex 50. & lib. 2. de visita-
tione infirmorum cap. 4. & in Luc. 17. &
Matt. 8.



THE PREFACE TO THE GENTLE READER.



Enter now vpon a controuersie (gentle Reader) to proue a matter against a maine streame (as it were) of contrarie, exorbitant, and selfe conceited humors; Which many hauing trauersed before me, some perhaps may thinke that I come to late, and offer my selfe to fight, When the fray is ended, and When others before me, haue borne the brunt of so fierce a battaile. It is the controuersie of Parance (the very eye-soar of this our Wanton age) that is to say, first sorrow and Contrition for our sinnes, committed: secondly entire Confession of them to our ghostly father: third-

lie due Satisfaction ioyned With priestly Absolution.

2. Intending therefore to treat of this so vnplausible a point, I will not suppose, that I shall haue euery ones voice to auer, or verdict to approue, What my pen shall put downe; For Where there be so many Achabs, Who will be sick for their neighbour Naboths vineard: so many that will take bribes, With Giezy: so many that will speake for lucre and gaine, With Dami-trius: so many that will fare so daintilie, With Diues: so many that will be but halfe perswaded, With Agrippa: so many that turne With time, like Damas: but most of all, so many that will haue their owne Wills, like Wicked Iezabell, and enlarge their consciences like vnbeleeuing Atheists, to perswade and tell such as these of Con-fession, and that they must kneele them downe at the feete of the Priest for Abso-lution, I doe not thinke but that euen S. Paul him selfe, (as eloquent, as he was) to auer and perswade the same in this our age, should finde enough to doe to driue
this

The Preface.

this doctrine into their heades. With how much lesse reason then may I hoise vp my sailes, With hope that a fauorable blast may blow on my cause, or looke for other beneuolence, then that malignant influence, Which such planets yelde that beare a contrary aspect, but that rather many will suppose and censure of me, as Festus did of blessed S. Paul, that he spake madlie, and he knew not what.

3. Norwithstanding, sith this sacred doctrine which we sustaine is such, that it needeth not to shunne any sort of triall, my whole endeuour shall therfore be, to set no fairer glosse vpon this cause, then the very nakednes of truth it selfe shall require; so that following euen the text of Christ him selfe, the sincere sence of his wordes and speeches, and that by the light of most vpright iudgments, by the direct passe and rule of reason, by the approbation of all times and ages, by the opinions of the most learned and grauest diuines that euer were, who nether affected flatterie to please, nor fawning to deceiue,

euē the most turbulent in this point of religion (vntles he be too too much ouercloved with the thick mist of his owne opnion) shall haue such certaintie of perswasion to stay vpon, as shall be fully sufficient for his satisfaction.

4. But here such as of long custome haue harboured sinne within their soule, with the repining Iewes, will make this demand, saying. How can man forgine sinnes, or claime vnto him a prerogatiue which is due to God? Wherto we answer, that all the holy Sacraments of our Christian religion (especcially those which were more requisit and necessary for mans saluation) were not only plainly manifested in the holie scripoure, but also were shadowed in the law of nature, figured and specified in the law of Moises, and instituted and fulfilled in the law of grace; wherupon the people of the Iewes did constantly beleue, that their sacrifices and oblations were litle auailable, except therunto were adioyned, penance, satisfaction, and confession of their sinnes. If
then,

then, Confession were so necessary, and so
dutie exacted by God him selfe in those for-
mer ages, euen before the diuulging of the
gospell, as that therby transgressors were
attoned and reconciled to God, What shal
we thinke thereof in the law of grace,
where it was not only confirmed, but
with far more ample power, instituted &
commanded?

5. Againe, if these persons would but
consider the wordes of Christ (Iohn 5.22.)
where he telleth the Iewes, that the Fa-
ther iudgeth not any man, but that all
iudgment is giuen to the Sonne, and with-
all, regard the wordes of Christ (Iohn
20.) where he telleth his Apostles, that as
his Father sent him, so he sendeth them,
and so surrendring ouer (as it were) his
authoritie, he breathed into them the holy
Ghost, it may easily appeare, that whosoe-
uer deny the Apostles, and their successors
the priestes of Gods church, to haue right
or power to remit sinnes, doe withall deny
consequently, that Christ as man, bath
authoritie to doe the same. To make this
A 4 point

point the more plaine, Was not S. Paul when he was called by Christ, sent to Ananias a man, to receiue as well instructions, as the Sacraments of Gods church, for his incorporatiō with the faithfull, and remission of his sinnes? Was not Cornelius, bid to goe to Peter a man, for the ministry of his reconciliation, though his prayers had bene heard before, and an Angell also sent vnto him? Where we see evidently although God might haue cured him extraordinarily, yet he would pūctually obserue his prefixed, determined, and ordinarie course, of working, attoning, and reconeyling by man.

6. Now therefore, as we vnderstand by diuine reuelation, that God the Father hath giuen all iudgment to his Sonne, and that by him we must haue remission of all our sinnes, so that now whosoever should presume to pray to God alone, omitting his only Sonne our B. Sauour, shall not obtaine pardon, but breake the holy prcept of his wil, and the order which he hath appointed in his church: euen so, since the
the

the time that our Saviour hath giuen to his Apostles and their successors, full power to forgiue sinnes, Whosoener now seeketh remission of sinnes by Christ only, and not by Christs ordonance and appointment, that is by Christs priests and pastors of his church, in Whom as S. Paul saith (2. Cor. 5.) he hath put the word of reconciliation, shall no more obtaine pardon of his sinnes, by contemptuously reiecting the priestly function, and appealing only to Iesus Christ, then with the Turkes or Iewes, to seeke only to God, without the mediation of Iesus Christ, and acknowledgment of the incarnation of our Lord and Saviour

7. But we shall yet much better perceiue the great necessitie of this holie Sacrament, if we reuiew former factes, and the ancient ages of the Catholique church (Which in respect of this new fangled age, subiect to all sort of disorder and carnalish sensuallitie, might well be called a golden age) Where we may clearly behold, the vse & practise of Confession,

yea the ineffable benefit thereof, which in sundrie kindes hath so accorded all sortes of discordes, that in what contrie soeuer it hath bene abandoned, they haue forthwith fallen into most miserable estate in matter of religion, yea most men amongst them haue become lesse virtuous then before, women lesse chaste, children lesse obedient, and seruants lesse trustie: so that by this meanes, wickednes hath seemed euen to be full ripe, yea and honestie cleane exiled out of the world.

8. Hence it proceeded (and marke it well deare Christian I hartily pray thee) that vnder Charles the first, the Lutherans hauing shaken off this yoke of holie Confession, and by this meanes, made earth a hell, and men diuells, the legates of Noremberge, seeing how needfull this bit was to be put into their wanton and unruly iawes, besought his imperiall Maiestie. Vt iterum Confessionem imperatorio iure restitueret. To set vp againe amongst them Confession, by virtu of his imperiall power. A ridiculous iest, that
What

What before they could not brooke, being commanded by the Word of God, they would now forsooth entertaine being commanded by man. Yea our owne contrie of England, vntill now of late, euer entertained this holie Sacrament. For albeit that in king Henrie the eight his time, the coale of disunion from the sea Apostolique was enkindled, and the fire of the kinges choller eagrely flaming, yet neuer suffered he the Sacrament of Penāce & Confession, to loose his former reputation, nor yet the contrary faith once to harbour in his breast, but obserued it inuiolablie euen to his dying day.

9. Now then (deare Christian) let not this true, ancient, and Catholique faith concerning Confession, be blotted or spotted with partiallities, notwithstanding, that our aduersaries haue inuēted a number of deuises to fill mens eares with dislike thereof, and most maliciously spread abroad idle tales, false rumors, many tauntes and merry iestes to please the humor of the common people, especially the nicer sort,

Who will admit of no gospelll, but where pleasure is mentioned in euery page: for certaine it is, that these late reformers haue forged a million of slanders against this Sacrament, and fashioned the conceites of mens mindes in such sort, as that they haue made euery thinge sound to the vtter disgrace therof as far as they could; as, that the papists are nothing but cloudes of ignorance, their doctrine nothing but dust and cobwebbes of a corrupted age, their deuotions but grosse idolatrie, men seared with the badge of Antechrist, the horned beast, Masse-mongers, the Whore of Babilon, the scarlet strumpet, and finally, that confessions, are flat hipocrisies and dissimulations. But alas they haue spent a great deale of their lamp-oile and labour in vaine, especially seeing at this day many of the milder and more iudicious sort of Protestants, (as in many other pointes controuersed betwixt vs and them, so in this also of auricular Confession) seeme now to be more fauourable then formerly they haue been; drawen on perhaps

perhaps by the example of his most excellent Maiestie, who in his royall confession of faith, speaketh more indifferently of most points in controuersie, then euer any Protestant hath done before him, since the very first beginning of Protestancie: and concerning this particular point of auricular Confession, by his deepe silence, seemeth tacitlie, to commend, rather then to condemne it, in his meditation made vpon the Pater noster: Which as I willingly confesse, hath not a litle encouraged me in the publishing of this present Treatise.

10. And so (curteous Reader) turning my speeche againe to thee, I would entreat thee to sift the corners of thine owne hart without partiallity, examining whether it be force of reason, or vehemencie of affection, which feedeth the current of thine opinions. And if as hitherto thou hast bene deceiued thorough ignorance, and that by the reading of this Treatise, truth doth any way manifest it selfe vnto thee, seeke not to smother it with glosses, and subtil euasions. And because as in the variety

riety of opinions, perhaps in higher powers, there is not leasure; invulgar sort oftentimes not the Wit: and in many not the Will to tread out such endles mazes, as the turbulency of many shittle heades, the affectation of singularitie, and malicious contradiction, hath in this case led many into; it shall be mine endeouour as nere as I may, to laydorne such reasonable enducements, and in so short and briefe a sort, as to make a full remonstration of this truth, a truth which hath not at any time bene buried in silence, truth not vpstart and newly erected, a truth which hath the Witnes of the ancient fathers, a truth maintained by holy councells, a truth still frequented and practised in the church, a truth which euer preuailed against the malice of time, or any that gain-said it, euer since the Apostles daies. And so I leaue thee (gentle Reader) to the further enteruiew and triall of this truth, as God shall giue thee grace to conceiue the same; beseeching with that blessed S. Ie-

rom. Vt memor tribunalis Domini,
& de iudicio tuo, te intelligens iudi-
candum, nec mihi, nec aduersario fa-
ueas, neque personas loquentium,
sed causam consideres. *That mindfull
of our Lords tribunall, and of thy iudg-
ment, vnderstanding thou art to be iud-
ged, that thou nether fauor me, nor yet
mine aduersarie, nor consider the person
of the speaker, but the cause it selfe which
is in question.*

B1



BY COMPARING THE STATE
*of man before Baptisme & his regene-
 ration, with the state he standeth in by
 his fal after Baptisme; as also respecting
 how much more mā hath hereby offen-
 ded God, and is more indetted for his
 sinne, may be gathered, the true Catho-
 lique doctrine, of Penance & Confessiō.*

THE I. CHAPTER.

EOr the better prooffe of this truth
 and veritie, I thinke it not amisse,
 to distinguish into parts, the di-
 uers states of mans being after his
 creation: to shew hereby by de-
 grees, that it was the will and pleasure of our
 Lord, to ordaine an effectuall instrument of
 reconciliation for vs in his Church, that is to
 say, a remedy far sharper for man after his
 ruinous downfall after Baptisme, then be-
 fore, to wit, by sorrow, shame, and sacra-
 mentall Confession of such actuall sinnes as
 he shall haue committed, after the cleasing of
 his originall.

2. To compare therfore state, with state,
 we must consider, that as before man was re-
 generat by the sacrament of Baptisme, and
 made a member of Iesus Christ, there were

two seuerall estates, the one different from the other; The first, the state of his Creation, wherein he was both made and placed in a path and high way of perfection, his soule proceeding from God his maker, pure, vnspotted and virgin like, without any blemish or soile of sinne. The second, a state of imperfection, of thraldome and vassalage, to which man, by the transgression of Adam, was wholly subiect, and lay groning vnder the waight and burthen of sinne: so in like maner after Baptisme, man being reconciled to God, by the shedding of the blood of Iesus Christ, we may plainly discern two different estates, far vnequall the one to the other. The first, after our regeneration and cleansing from originall sinne by the sacrament of Baptisme, a state of perfection, holines and sanctitie, yea a state answerable to the former state of our creation. The second, a state of relapse or falling againe, thorough our owne wiltullnes, into actuall sinne.

3. This premised, every well aduised Christian may with due regard consider, that as well the first fall of man from the state of creation, as his second fall after his Baptisme and regeneration, was an enthralling of him in the bandes of the diuell, and a meanes to subiect him to the ordinarie course and rigorous seueritie of the diuine iustice, yea a binding him to the bond and paine of everlasting

lasting punishment. Hence is to be gathered, respecting the dignitie of that state to which man after his transgression is exalted, and with a far greater ransom purchased and reconciled, if he contemptuously neglect the same, that he is far more culpable, and more to be punished, as a most rebellious creature and contemner, of the gracious loue and kindnes of his Creator. For if we doe but consider the difficultie and difference, how much more laboriously and painfully, God did reforme theould, then forme the new, that is, compare our Creation, with our Redemption, we shall plainly see, that in creating, God said but the word, and it was done: but in redeeming words became also deedes: the one he performed with ease and pleasure, the other not without intollerable paine.

4. These thinges well weighed and considered, it may euidently appeare, that the breache of the latter, far exceeded by many degrees the breach of the former. For besides the sinne of ingratitude, the breach of the second, is done with a full aduised will and resolution: wheras the first, was by an hereditary succession. Whence it followeth, that euery man falling into sinne, after his second bond by Baptisme, doth not only by synning offend his Lord and Creator, but moreouer his Lord and Redeemer, He likewise offends the whole, societie of Christians, the com-

AVRICVLAR CONFESSION. 19

munion of Saints, and the vnited members of Christs Church, into which brother-hood he was admitted by holy Baptisme: and consequently as the bond is extended, so the offence is likewise doubled. It may rightly therefore be concluded, that the delict and offence after Baptisme, far surpasseth, and therefore is to be punished in a far higher degree ouer and aboue the penalties which are due to delinquents, before they be ingrafted and made members of Christ: and so the attonment of the one, to be far different from the reconciliation of the other, by the seueritie, vprightnes and rigor of iustice: yet thorough the application of the merits, death, and passion of our Sauour Christ, to be fully communicated, to such as truly participat the holie misteries and Sacraments, ordained as meanes of reconciliation in his Church.

BY ENTRING INTO FVRTHER consideration of the order & maner of Gods redeeming man after the fall of Adam, it may be gathered, that God would take some other course to reconcile man after his second fall after Baptisme, more seuerer and rigorous: Which man should performe in his owne person, by application of Christs merits.

THE

BY COMPARING THE STATE
of man before Baptisme & his regene-
ration, With the state he standeth in by
his fal after Baptisme; as also respecting
how much more mā hath hereby offen-
ded God, and is more indetted for his
sinne, may be gathered, the true Catho-
lique doctrine, of Penance & Confessiō.

THE I. CHAPTER.

FOr the better prooffe of this truth
and veritie, I thinke it not amisse,
to distinguish into parts, the di-
uers states of mans being after his
creation: to shew hereby by de-
grees, that it was the will and pleasure of our
Lord, to ordaine an effectuall instrument of
reconciliation for vs in his Church, that is to
say, a remedy far sharper for man after his
ruinous downfall after Baptisme, then be-
fore, to wit, by sorrow, shame, and sacra-
mentall Confession of such actuall sinnes as
he shall haue committed, after the cleasing of
his originall.

2. To compare therfore state, with state,
we must consider, that as before man was re-
generat by the sacrament of Baptisme, and
made a member of Iesus Christ, there were

two seuerall estates, the one different from the other; The first, the state of his Creation, wherein he was both made and placed in a path and high way of perfection, his soule proceeding from God his maker, pure, vnspotted and virgin like, without any blemish or soile of sinne. The second, a state of imperfection, of thraldome and vassalage, to which man, by the transgression of Adam, was wholly subiect, and lay groning vnder the waight and burthen of sinne: so in like maner after Baptisme, man being reconciled to God, by the shedding of the blood of Iesus Christ, we may plainly discern two different estates, far vnequall the one to the other. The first, after our regeneration and cleansing from originall sinne by the sacrament of Baptisme, a state of perfection, holines and sanctitie, yea a state answerable to the former state of our creation. The second, a state of relapse or falling againe, thorough our owne wilfullnes, into actuell sinne.

3. This premised, euery well aduised Christian may with due regard consider, that as well the first fall of man from the state of creation, as his second fall after his Baptisme and regeneration, was an enthralling of him in the bandes of the diuell, and a meanes to subiect him to the ordinarie course and rigorous seueritie of the diuine iustice, yea a binding him to the bond and paine of everlasting

lasting punishment. Hence is to be gathered, respecting the dignitie of that state to which man after his transgression is exalted, and with a far greater ransom purchased and reconciled, if he contemptuously neglect the same, that he is far more culpable, and more to be punished, as a most rebellious creature and contemner, of the gracious loue and kindnes of his Creator. For if we doe but consider the difficultie and difference, how much more laboriously and painfully, God did reforme theould, then forme the new, that is, compare our Creation, with our Redemption, we shall plainly see, that in creating, God said but the word, and it was done: but in redeeming words became also deedes: the one he performed with ease and pleasure, the other not without intollerable paine.

4. These things well weighed and considered, it may evidently appeare, that the breache of the latter, far exceeded by many degrees the breach of the former. For besides the sinne of ingratitude, the breach of the second, is done with a full aduised will and resolution: wheras the first, was by an hereditary succession. Whence it followeth, that euery man falling into sinne, after his second bond by Baptisme, doth not only by synning offend his Lord and Creator, but moreouer his Lord and Redeemer; He likewise offends the whole, societie of Christians, the com-

AVRICVLAR CONFESSION. 19

munion of Saints, and the vnited members of Christs Chnrch, into which brother-hood he was admitted by holy Baptisme: and consequently as the bond is extended, so the offence is likewise doubled. It may rightly therefore be concluded, that the delict and offence after Baptisme, far surpasseth, and therefore is to be punished in a far higher degree ouer and aboue the penalties which are due to delinquents, before they beingraffed and made members of Christ: and so the attonment of the one, to be far different from the reconciliation of the other, by the seueritie, vprightnes and rigor of iustice: yet thorough the application of the merits, death, and passion of our Sauour Christ, to be fully communicated, to such as truly participat the holie misteries and Sacraments, ordained as meanes of reconciliation in his Church.

BY ENTRING INTO FVRTHER
*consideration of the order & maner of
 Gods redeeming man after the fall of
 Adam, it may be gathered, that God
 would take some other course to recor-
 cile man after his second fal after Bap-
 tisme, more seuerer and rigorous: Which
 man should performe in his owne per-
 son, by application of Christs merits.*

THE

A TREATISE OF
THE II. CHAPTER.

IF we seriously consider, the incomparable wisdom of almightie God, the rigor of his iustice, the bowells of his mercie, and withall the iust proportionating the cure and medecine, to the languishing disease and ruinous fall of our first parent, and how, and after what orderly sort he restored him again after his fall, we may easilie gather that it be- seemeth the selfe same wisdom, iustice and mercie of almightie God, to ordaine a different medecin and salue, for such as with more aduised will, doe after Baptisme most notoriously transgres his holie commandements, and yngratefully contemne that first grace, which they had receiued of so mercifull a Sauour.

1. First therefore, as in our fall caused by Adam, we did sinne in another: so the goodnes of God would, repaire vs againe by another: to wit, by Christ. 2. As the sinne of man in our first parents, was first conceived in the minde of Eue; without the work of her husband: so the redeemer of this sinne, was conceived in the wombe of a woman, without the helpe of her husband. 3. As the first Adam was made of the earth, a pure virgin: so the second Adam was borne of Marie, a pure virgin. 4. As by the disobedience of the first Adam

Adam, death proceeded from a tree of life to his damnation: so by the obedience of the second Adam, life proceeded from a dead tree, to our redemption. 5. As the bad Angell perswading the first Eue, hatched the vnfortunat birth of sinne: so the good Angell saluting the second Eue, she conceived the author of grace, who did ransom sinne. In all which misteries of our redemption, we clearlie see, how God proportioned the plaistre, iust according to the nature of the disease.

2. The like proceeding hath our Lord obserued in the holie Sacraments of his Church. Hence it is, that in the Sacrament of Baptisme, is ordayned, an externall dipping or fall into the water, liuelie representing our fall in Adam. An outward washing, liuely representing our inward cleansing. The spirituall father and mothers consent, with their actuall beleife, is fully auayleable with the holy Sacrament, to the childes saluation that is baptised: as our consent and will in our first parents, was forceible to breake the commandment of God, both to his, and our damnation: and the like proportion it hath in many other points, which here for breuitie sake I doe omit.

3. Hence it is, that we discerne the correspondence and similitude of water, and the outward washing, with the cleasing, purifying and inward sanctifying of the soule. Which

Which sacramentall water, by virtu of the death and passion of Iesus Christ, geueth entire testimony of the influence of Gods grace, from whence, as from an ocean of all goodnes, our whole blisse and happines is deriued, man being now made Christs by baptisme, and a true member of the same Christ. Hence it is, that in holie Baptisme, there is a full and ample remission, and generall pardon of all punishment, as well of temporall, as of eternall, without any further obligation or bond, to doe satisfactorie or penall workes; For being by Baptisme whole vnit-ed to Iesus Christ, planted and ingrafted in that true vine, and made a member of Christ, the whole benefit of his passion is applied vnto vs, euen as if euery sinner had suffered in his owne person, the head yelding all grace and influence, to the rest of the vnited members.

4. Thus much then being well, aduisedlie, and maturely considered, that the mercie and iustice of almightie God, would repaire man after his first fall by such waight and measure as hath been set downe, and that (by the application of his merits) smale and sleight should the penalties be that man should suffer and sustaine, so that with the elementall water of the holie Sacrament, all staine and soile of sinne should be wiped and washed cleane away; And sith that now there followeth

loweth another relapse, and a second fall, the malice thereof much more grievous then the first, a transgression far more enormous then the former, after a most contemptuous and rebellious maner, and against the maiestie of almighty God, and sacred humanitie of our Sauour Iesus, I say, man thus relapsed after Baptisme, voluntarilie abandoning his Redeemer, can not without a new reconciliation, enioy the benefit of Christs death and passion, or participat of his gracious fauours, thus separated and disioyned by the breach of sinne; For hauing made as it were, a diuorce and diuision with Christ, and cut himselfe off from the true vine, wherof before he was a member, (without the influence of diuine fauors) he rests as a rotten and dead branche, fit only for fuell for hell fyre: no surely, no such withered, blasted and dead member, can draw any life or sustenance from the roote, nor yet enioy the fruits of Christs death and passion, whose merits are no longer communicated vnto any, then they remayne vnited to him.

5. Let it be granted, that the death and passion of Iesus Christ, is a price sufficient to ransom and redeeme a thousand worlds, yet is it befeeming the iustice of God, that now in delinquents and transgressors, where the crimes are personall, and the reuolt of euery sinner, is not thorough his parents, but his
owne

owne default, they should be made partakers againe of the merits of Christ, by their owne personall cooperation, reconciling them selues before reuolted from him, and taking vp their owne Crosse, haue part in the burthen with Christ, and groane with Cyreneus vnder the heauie waight thereof, to the cancelling, extinguishing, and full satisfying for their sinnes. For seeing that the waight of sinne lies now vpon the sinners owne back, and that he can nether father, nor mother his sinne vpon any other, but vpon him selfe, he must therfore curb and crucify his rebellious members, and vndergoe some penalties and penances, answerable in some sort, and proportionat by iustice, vnto his offences and delicts

6. Moreouer, it is impossible now, for such as haue fallen from Christ, abandoning his grace and contemptuously breaking his commandment, to haue againe that first great and ample grace applied vnto them, that is, it is impossible to be Baptised againe, & so to be regenerated a new by a new death, buriall and resurrection of Christ, in so easie and gentle a maner, and with such full remission of all sinnes, as that first Sacrament of our incorporation with Christ by Baptisme, did most abundantly afford and yeld vnto vs. Nether can a bare beleefe, and a slight, simple or superficiall memorie of Baptisme, be auailable therunto, for so the course and order of
iustice

iustice should not be obserued, but peruerterd; and greater sinnes should be remitted with more facilitie, then those which were committed before baptisme. It followeth therefore, that for as much as man hath bene illuminated and endued by God with heavenly graces, and made partaker of the death, passion, and merits of Iesus Christ, and of Gods most gracious spirit, now by sinning, hauing crucified to him selfe the Sonne of God againe, and made him a mocquerie, it seemeth, I say, most consonant to reason, that there should be a more painfull medecin, for the satisfaction of this his delict, then a base memorie, and a bare beleefe only of Baptisme, to wash away such a number of soiles of damnable sinnes.

THE MEANES BY THE
Which man (thorough his sinne and contempt of God, thus deuied from the merits of Christs passion) may againe participat of Gods most gracious fauor, and purchase forgiuenes of his sinnes, is by his owne penall workes, being vnited to Christ his head. And, that sinne is to be iudged by a court of conscience.

THE III. CHAPTER.

Albeit man by his fall, hath so far separated him selfe from God his soueraigne good, and from all fruition of eternall life, with a full purchase of eternall death, yet may he raise him selfe againe aloft, and re-vnite him selfe wholly a new to that true vine (our B. Sauour) to participat of his gracious fauors, to the a new quicking and viuification of his soule. For as after the fall of mankind being created, although he was wholly separated from God his Creator, there yet remained perpetually a similitude of his creation, a naturall likenes, and an indelible image of his Lord and maker, to wit, his free-will (though much weakened and defaced) by which he might arise againe (although not by his proper force and only power) to the similitude and likenes of his former creation, and to the liuelie image of his Creator: so conformably in the second fall of man after Baptisme, albeit he hath made hauock and ruine of his soule, yet there stil remaines therein an indelible marke of Christ his redeemer, a signe or character imprinted therein by meanes of this Sacrament, seruing as a token, paune, and pledge, of former receiued graces, and for a foundation wherupon man may againe, lay a new ground worke, and so a
fresh

fresh reare vp his building, to the renewing of his soules health, and full sanctification and viiufication of the same.

2. But one thing is here to be vnderstood by the way, that as man being asisted by grace, may rise againe, so none can haue remission and forgiuenes of their sinnes, out of the store-house and treasure of Christs death, nor yet participat of his loue and affection, who doe not tast of his paines and passion: whence it followeth, that to enioy the fruit of his bitter death, wherof we de- priued our selues thorough our separation from him by meanes of sinne, we must as li- uely members, be vnited againe vnto our head. For as the naturall life, consisteth in the vnion of the body with the soule: so doth the spirituall life, in the vnion of the soule with almightie God. Now there can be no vnion but by the knot of loue, for as the loue of creatures aboue god, vniteth & incor- porateth him with them: so againe the loue of God aboue all creatures vnites him with God, with an vtter abandoning and forsaking of the creature. For such is the nature of loue, that it conuerteth, changeth, altereth, and doth as it were, metamorphise the whole will and affection, yea and man him selfe into the thing beloued: whence it followeth, that a sinner louing and affecting sinne, hath feruent desire to suffer all for it, thinking

all sustained paine, a sweet felicitie, and all patience, too too litle to endure any affliction for it, and so louing much, vndergoes much; for he who hath once giuen his full will and consent, esteemes it nothing afterwards to giue his whole wealth and abilitie for what he loueth.

3 Now then, if the loue of creatures aboue God the Creator, hath bene, and is oft times so forcible and violent in the pursuit of them, is it not consonant to all reason, that the loue of God, once entried into the hart, should cause therein as great and forcible dislike of sinne, and loue of him? especially, sith it is not possible, that man should perfectly vnite him selfe againe by loue to God, but with a true hatred and detestation of the euill formerly affected. It is therefore meete, that the sinner purge and repaire with like voluntarie paines and trauels, the voluntarie delights and pleasures, with which the soule so blinded, hath ouer-gorged and englutted her selfe; and that the loue of God, doe worke as wonderfull effects in the soule in vniting her againe to God, as the disordinat loue of the creature did, in disuniting her from God. As for example, with all seueritie to punish and afflict hir owne flesh, for that she was the tempting Dalila, which with her deceitfull appetites entised him to sinne. As he made lust, the liuelest image

AVRICVLAR CONFESSION. 29

of his thoughts, so now to make it the very bitterness of his gall. As with silence and secrecie he nourished it, so now with open mouth to publish and disclose it. Lastly, as he made all the powers of his body, powerfull incitements vnto sinne, with auersion and contempt of his Creator, so with a discreet and spirituall reuenge, to curb the encentie moriues of his rebellious flesh, so to vnite him selfe againe to his Creator, with vtrer detestation of the creature, and that by how much the actions both of soule and body, haue bene more forcible to fall to sinne, they be so much the more intensiue to arise to grace: for so much the more is a man capable of heauenly sanctification, by how much he suffereth in his owne person, more penaltie and satisfaction.

4. And for as much as in punishment, which is naturally and properly due vnto sinne (as wherwith the fault is corrected and reduced to order) reason would (as hath already bene said) that he should willingly accept, yea and fully endeouour to suffer paines, who was so bould and impudent, for his owne pleasure, to transgresse the law of God, and incurre his displeasure; so that the maner of our reconciliation by penance, is far different from the order and course that Christ

instituted for our regeneration, by the holy institution of the Sacrament of Baptisme. For as sinne (*placendo, volendo, delectando intra uerat in animam meam*) entred into the soule, by complacence, willing, and delectation: euen so by the contrarie way, according as the common rule requireth (*contraria contrarijs curantur*) it is to be expelled and extinguished, *displacendo, nolendo, odiendo, contristando*, to wit, with displicence, nilling, detesting and sorrowing: that as the conuersion to the creature, was with delight and complacence, so the auersion from the same creature must be, with sorrow & displicence.

5. We see by dailie practise and experience, that where delinquents and transgressors seeke to make their attonement, they (besides that they be hartily sorrie for their offence) they spare no kinde of paines nor enuours, nor yet to part with the verie best portion of their welth and substance, to be assuredly reconciled vnto some great person whom they haue offended: shall we thinke then, that for euery greuous offender and transgressor, of Gods commandments, so slight an amendes shall suffice, as a solifidian and bare beleefe, without any further satisfaction, or without any penaltie or seueritie, suffered in his person, or in his substance? No surely, this can be nothinge else but a false cloke to couer careles, sloughtfull, and dissolute

AVRICVLAR CONFESSION. 31

solute liues, and to forme vnto our selues, a most pernicious securitie, of that which so much concerneth our eternall felicitie:

6. That euery penitent sinner, ought thus to satisfie almightie God, by his virtuous, and painfull workes, a further reason may be giuen: because our Sauours will and pleasure is, that the merits of his passion be so far forth imparted and applied vnto vs, as the order of diuine iustice doth require. For as much therefore, as our Sauour Christ hath suffered innocently for our offences, and that we were the cause of his bitter passion, we ought in like maner to resemble our head in this his sufferance, both in testimonie of our gratitude, loue and conformitie vnto him, as obedient members mortified with Christ our tormented head, as also of our hatred to sinne, and of the zeale and feruor which we beare to christian iustice. Againe, if we consider his owne wordes in the gospell of Luke 9. Christ willeth vs not to take vp his Crosse, but that euery one take vp his owne, that is to say, that we ought to crucifie our selues for our sinnes, as Christ did, and so by our owne satisfaction, to apply the merits of his, to ioyne our Crosse with his Crosse, that so the members take part with their head, for else there would be vntouched members, vnder a torne and thornie head, which were preposterous.

7. To conclude therefore, sith euery mans actions are his owne, and euery human act of man, of his owne proper nature is remunerable, or else directly punishable, consequently it is subiect to the law of iustice and iudgment, and is to stand to the triall and verdict, to receiue a iust and due reward, according to the merit or demerit; For as before Baptisme, when man fell from his perfection, he forthwith was inthralled vnder the rigor and censure of iustice: euen so no lesse by all cōgruēcie of reason, mā falling after Baptisme, runnes vpon the swordes point of al iustice, & subiects himself, to suffer the paines & penalties, that shal therby be awarded: *quia peccata nunc recte ordinantur, quando debite puniuntur*; Sinne is then duly ordered, when it is duly punished; In so much that if sinne should not be iudged and duly punished, according to the demerit thereof, there should be a manifest disorder in the machin and fabrick of the world; wheras God hath poysed all by weight, and squared all by due measure; For the inordinatnes of a fault, is not reduced to the order of iustice, but with recompencing the fault with due paine: and it is meete according to the order of iustice, that he who hath followed his owne will more then he ought, should ether willingly or vnwillingly, suffer contrary to what he would.

8. Lastly, euery sinfull act, includeth these

two

AVRICVLAR CONFESSION.

39

two feuerall thinges. *Reatum culpe*, & *reatum pena*: a guilt of offence, and a guilt of paine; and vntill both of them be wholly and fully remoued away from the sinner, the order of diuine iustice is not fully repaired and satisfied in him, for penaltie and punishment, are two handmaidens, appointed alwaies to awaite and attend vpon sinne. Wherefore sith euery mans actions are his owne, it is agreeable to reason that he be answerable for them, and therefore that there must a court be ordained, a consistorie, and a tribunall seate of iudgment, to sitt vpon euery delinquent, that so sinne may be truly iudged, and duly punished.

SINNE BEING TO BE IVD-
ged, and man being answerable for his
owne misdeedes, and bound to stand to
the penalties for full satisfactiō to God
in a court of conscience therefore allot-
ted, it is examined, who must be by
right the iudge thereof.

THE IIII. CHAPTER.

Eing there must be a penaltie and pu-
nishment, and that proportionat by iu-
stice to euery sinne, and so of necessitie a iu-
diciarie order & proceeding, to examin accord-
ing to the courte of iustice euery enormous
crime.

crime and deadly sinne in an appointed tribunall, to censure, correct, chastice and duly punish it, it remaineth to seeke out what person is most fit, to be this iudge and vmpire, in this high tribunall and seate of iudgment. Where first is to be considered, that Iesus Christ, God and man, being the partie offended, and one of them against whom the sinne and iniurie is committed, will not now sit in iudgment seate against the guiltie, and as both partie and plantife, sue his plea to condemne and punish him, but hath erected another court, to determine this cause for the present.

2. And although that God the Father, hath imparted in this case, all power and iurisdiction vnto his Sonne: and that God the Sonne hath surrendred over the selfe same right vnto others, refusing as it were for a time, to be as iudges and executioners over such notorious and rebellious transgressors, yet haue they not resigned or giuen this commission ether to Angells or Archangells, for that as they are most pure, vnspotted, and virgin-like creatures of our Lord, so if they should heare the confession of our sinnes and filthie enormities (being perhaps so many rank breathed sinners) seeing vs without all sweet incense to cast vpon their fire, might giue such a surfet vnto their chaste eares, that when they should come to cut the thrid betwixt iustice and

and mercie, they would vse rather a sharp rator, then a gentle rod, and in hatred of the tares, pluck vp by the rootes an expected crop of corne: for which respect, these most pure and superior powers, would not haue bene meete iudges, in this tribunall and seate of iustice.

3. Being therfore that he would not sit him selfe in iudgment, nor yet resigne this office to Angells, and yet seeing some one was necessary to supply his place for the present, he appointed man for his vice-gerent, to exact due satisfaction of any crime committed against him, and so to reconcile eache sinner to him. Hence it is, that these wordes are so vsually found in holie scripture, namely, albeit that all iudgment is giuen vnto the Sonne (Iohn 5.) yet as his Father sent him, so he sendes his Apostles (Iohn 20.) to wit, with ample power & iurisdiction to pardon sinne. Hence it is, that S. Paul dareth boldly to auouch, that if he forgaue any thinge, he forgaue it *in the person of Christ*. Hence it is, that he so highly dignifieth the functions of Bishops and of priests, as Christs vice-gerents, in whom he hath put *the word of reconciliation*. Hence it is, that he breathed vpon his Apostles, and bid them to receiue the Holy Ghost, saying, *Whose sinnes you forgive, they are forgiven*; By all which passages it is apparant, that Christ hath giuen autho-

ritie vnto some, in earth in whom should reside iudiciall power, to iudge, examin, punish, forgiue, and to reconcile vnto him euerie offender and delinquent, & so to shut, or open the gates of heauen, by imparting vnto them, the inexhaustible treasure of his death and passion.

4. For this cause (I say) this mercifull iudge and compassionat Sauior of our soules, out of his meere pittie, hath deligated this power and office vnto man, and that for sundrie iust reasons. First, for that they are all swathed in Adams bandes, and all of them cast in the selfe same mould, all halting of one disease, all as well one as another, standing in neede of Gods assisting grace, so that euery one may set his tune to his neighbours key, and read in his fellowes fore-head, his owne fault. pittie and compassion will therfore take best effect, where one shall perceiue his owne sore to bleed in his neighbours wound. Therfore his will is, *ite, ostendite vos sacerdotibus*. Goe and shew your selues vnto the priests.

5. Secondly, he giues this prerogatiue vnto man, that as euery sinner is possessed with the spirit of pride (only honoring with incense at his altar, the idoll of his owne will) selfe loue rebelling, and mustering it selfe against his Lord and maker: to curb therfore this cankered stomack, and stifnecked obstinacie of
this

this delinquent, he sends him to man, dust of his owne house, to open his sinne to man: that as sinne was begotten without shame, and continued with impudencie, so againe it should be confounded with shame, and ouerfaced with blushing. *ite, ostendite vos sacerdotibus.* Goe, shew your selues vnto the priests.

6. Thirdly, he sends the sinner to man, for as much as it is so hard a matter to bring inward shame, to outward confession, that where sinne and malice dorch cause most shame vnto a man of confessing to man, this might at least somewhat withdraw him from committing or falling into sinne. For many for shame doe ceale from sinning, when otherwise in their will, there is litle purpose of amending. *te, ostendite vos sacerdotibus.* Goe, shew your selues vnto the priests.

7. Fourthlie, he sends vs to man, that where as sinners haue taken delight in sinning, they should be punished by a contrary course in their amending: that is to say, as they haue bene contrarie to the will of God, so will he haue them healed and recured againe cleane contrary to their owne will, by opening that first, which coueteth to lie hid most, and to make another acquainted and witnes of that, wherof he first intended to haue no left eyesight or witnes in the world. *ite, ostendite vos sacerdotibus.* Goe, shew your selues vnto the

the priests.

8. Fifthly, he send vs to man, that as sinne deuides vs farthest from God (for the farthest disioyned place from God appointed for sinners, is the center of the earth, and most remote and distant from heauen) so man, who is in the middle betwixt both, should haue power, ether to censure vs to heauen, or irreuocably to send vs to hell. *Ite, ostendite vos sacerdotibus.* Goe, shew your selues vnto the priests.

9. Lastly, he sends vs to man, that for as much as our offences, are most commonly against our euen Christian, it should be decided in brotherly neighbourhood, and a man to make attonment betwixt brother and brother. *Ite, ostendite vos sacerdotibus.* Goe, shew your selues vnto the priests.

10. And because there are few men, but that will somtimes straine curtesie with their owne conscience, and set their short cloth vpon the largest tainters, if euery man indifferently, should be iudge, ether in his owne, or in anothers cause, after his runing into most violent and exorbitant courses, he would perhaps be too too partiall and kind-harted, selfe-loue alwaies dwelling with him vnder one rooffe) to enter the furnace of refyning his owne flesh, with bitter penance and satisfaction (God, as the scripture saith, exacting of eache to the vtmost farthing.) For this

this respect, Christ hath not put the word into euery ones hand indifferently, nor made euery one iudge and executioner of his owne cause, but in the building and fabrique of his Church, he hath ordained pastors, prelates, and spirituall fathers, whom he hath substituted here on earth, to reconcile vs to him in heauen: yea such who deale with vs in so milde a maner, that if we should weigh in a ballance our ould offences, with the new punishments imposed for them, we shall finde our enioyned penances by his priests, far inferior to the waight of our wicked deedes, and seemeing rather to be touched with a milde iustice, then to torture vs on the tainters of seuerer correction.

11. To conclude, as in the workes of the perfect regeneration of man, God and Man were combined together to redeeme man: so againe in the act of reconciliation of man, God would, that God and man should be reioyned to reconcile man; And though it were not in that straight and hipostaticall vnion, yet in such sort hath God imparted his spirit vnto man, and so far forth, that our fore-fathers haue dared to deifie them, and to affirme that they are made partakers of Gods nature, to worke and effect Gods work, a deified order, and as it were halfe Gods, and not altogether meere men: yet not respecting their person, but their sacred order and their holy function.

function. Cyril. cap. 56. lib. 12. in Ioan. & lib. cont. Iul. & S. Ambros. de sacerdotio.

12. Thus much then being well considered, it remaineth as a full remonstrance, that they are the priests and pastors of Gods Church, who are our iudges here on earth, in our transgressions and enormous crimes, whom Christ hath deputed as his substitutes, to bind and lose by whose arbitrement (Gods most holy spirit concurring therewith) all satisfaction and forgiveness of sinnes, by true attonement and reconciliatio, is fully pleasing and acceptable vnto him.

THAT THERE MUST BE AN opening, confession & manifestation of our sinnes before this iudge, appointed by Christ in this tribunal and court of conscience; And that this iudge, is a Priest.

THE V. CHAPTER

Sith there is a court, a consistorie, and a seate of iudgment in the Church, ordeined by the high priest Christ Iesus, wherein the Apostles and their successors are appointed as iudges & that sinne must come before the bar, to stand to triall by order of iustice, & all delinquents taxed to humble themselves before this tribunall, it clearly followeth, that

AVRICVLAR CONFESSION. 41

that Confession is necessarily required; For, in as much as expresse power and commission, is giuen to Priests to remit and retaine sinnes, and that Christ hath promised whose sinnes they forgiue, they are forgiuen, and whose they retaine, they are retained, it followeth (I say) necessarilie, that we are bound to submit our selues to their iudgment, for the release of such sinnes as we commit; For else this wonderfull power were imparted to them in vaine, if none were bound to seeke for absolution at their handes; nether can any rightly seeke for absolution of them, vnles they confesse them particularly, at least those sinnes which are mortall, whether committed in thought, will and cogitation only, or else in word also, and in worke.

2. For we must consider, that Gods anointed priests, being in this Sacrament of penance placed and constituted in Christs steed, as iudges in cases of our consciences, can not rightly censure our case, without full and exact knowledge of our offences, with all the necessary circumstances and differences of the same: which can not otherwise be had of thē, being mortall men, then by a simple, sincere and distinct disclosing and relation of them. For certaine it is, that no priuie or secret sinnes are remitted in heauen, except the priest doe first forgiue them in earth (according to
the

the afore-recited saying of our Sauour:) but no sinnes can be duly remitted or retained, vnles they be knowen vnto him who hath authoritie therunto, and knowledge of sinnes (especially such as are secret) can not be had of man, who can not see into the hart of man, but by confession of the sinner. Wherefore the Confession, yea of our very secret sinnes, is most necessarie to saluation, by Christs ordination and institution: and consequently, Priests receiued this authoritie to heare the confessions of Christian people. For in that Christ instituted the end, he also instituted the meanes, which should be necessary to the obtaining of the end, or else we must make Christ our law-maker, vnperfect in his wordes and workes. In so much that we may boldly say with S. Ierom, that sinnes can not ether be remitted or retained, vnles the priest doe first know them: who thus vnderstood the wordes of Christ, where he promiseth the keyes of the kingdome of heauen vnto S. Peter. *The priest (saith he) when as according to his office, he hath heard the diuersitie of sinnes, knoweth who is to be bound, and who to be losed; But how can he heare, except they confes.* S. Hier. com. in Mat. 16.

3. Moreouer, for as much as euery penitent, is now in league and frindship with his Lord and God, it is meete that he vtterly abandon whatsoeuer may any way make a breache

breache betwixt their amitie, or which may hinder any entercourse of fauors. But there can not be in man, a more capitall enemie, nor ought, so much odious to God as sinne: therefore he ought to hate that which his Lord and soueraigne hateth, as his viter enemie, yea and to abandon it as a most detestable fiend and foe to God. But there is no greater spite to sinne, then to confes it, nor act more pleasing to God, then so to disclose it: the reason is, because sin is a secret & close enemie, which as it is begun with secrecie, so it is supported with silence. Nor shall wee see, that inward sinne, loues to come to outward shew, to purchase any sort of shame. And most hard it is, to bring inward shame, to open confession, the nature of sinne being, to be hid, masked, shrowded, and cloked, in so much, that he who nourisheth sinne, lodgeth it as a viper, secretly lurking in his bosome. If a sinner therefore, will dispose himself of the thraldome of such a guest, he must take a contrarie course, which is to publish it, and to vnmaske and vnfold it, and to open euery wrinkle and platye by Confession, for *Qui male agit, odit lucem*. He that doth euilly, hateth the light.

4. To destroy sinne therefore, a man must open the doore of all confusion, and so with shame, vtterly confound the author and instigator to it, by confessing it. But to confes it
to

o God alone, there can be no such shame: for as there was no shame before him to commit it, so lesse when it is committed, to confes it. Therfore this shame (the inseperable companion of sinne and wickednes) must be by confessing it vnto a man, whence ariseth an vtter loathing and confusion, a holie hatred and detestation therof. In so much that sinne, not hauing in the hart wher-with to shroude it, no inward thoughts to flatter it, no likening in the will to delight in it, no affection to take complacence in it, nor so secret corner in the soule to harbour it, hauing withall the mouth to blow vtter defiance against it, the tongue to spitt his venom at it, being thus oppugned by all the powers both of soule and body, it must of necessitie, as a treacherous reuell hotely pursued, be put to flight, exile and confusion, by confession.

5. Nether yet can a generall Confession, be auailable to this purpose, for seeing that thy prelat is appointed to be thy spirituall iudge, to search into the leprosie of thy soule, a chirurgion to launce thy festered woundes, and a phisition to cure thine ill affected humors, who is there so senceles as to imagin, that any combatant, who hath receiued sundry woundes, a patient that hath many secret diseases, a suter that hath many causes, all intrit and crabbed, that for the first it shall be sufficient to say, I am wounded, and not
to

to tell where? The other to complaine saying; I am infirme and diseased, and not to tell how? The third to make his moane, that he is encombred with many suites in law, and tell not what? sith to haue the woundes cured, the diseases healed, and the cau'es ended, they must in particular shew their greeuances one by one, wherby the chirurgeon may duly consider, and apply accordingly his seuerall plaisters, the phisition his most conuenient medecines, and the iudge for euery doubt, a sound, solid and sure resolution: for the diseased person is hardly cured, where the patient is crosse or wayward to open his griefe, and the phisition vtterly ignorant of his disease.

6. To conclude: euen so in this court of sacramentall Confession, the priest being constituted iudge vnder Christ, and iudgment being an act of prudence, can not be executed, but by knowledge of particularities; For he that iudgeth that he knoweth, is a iudge of iustice, and therfore a generall confession, without specification of particulars, is not any way in reason auaylable. For it is not for ghostly fathers, in matters of conscience, to shoote arrowes idly or at randome, to iudge causes by twylight, or to solue questions in the darke. Besides, if this generallitie were sufficient for confession, there should be but one maner of binding and losing of all sinners,

ners, and so blasphemers, murtherers, adulterers, periurors, theeves and vsurers, vsing one and the selfe same generall confession, should haue like easie iudgment with euery smale delinquent, and be absolued: therefore it must be more in particular, wherby the spirituall iudge, may more particularly discern the cause, enioyne him penance and workes of satisfaction.

*THAT PRIESTS AFTER CON-
fession, ought to enioyne penance and
satisfactorie workes; how man may sa-
tisfie God by these acts, and what chie-
fly they are.*

THE VI. CHAPTER.

FOR as much as euery penitent is ordi-
narily bound, by order of diuine iustice,
to doe satisfaction vnto God for the guilt of
sinne by some temporall paine, after their
deadly sinne is pardoned, and sith very few
conuertites, or none at all, haue that earnest-
nes of spirit, that seruencie of contrition, that
abhorring of their sinnes, that hartie loue and
conuersion vnto God, nor such sincere auer-
sion from the creature, as doth proceed from
their very harts, and from the inward forces
and powers of their soules, therefore in respect
of

of this their imperfect contrition for their finnes, the iustice of almightie God requireth, afterwards of them, a temporall punishment, to be suffered, ether here, or else where, wherby to reduce them fully to the order of diuine iustice, which by their finnes, they haue broken and transgressed: for, as hath bene already said, the inordinatnes of a fault, is not reduced vnto the due order of iustice, but by due recompence thereof by paine. S. Tho. 1. 2. q. 87. art. 6. & 3. & 3. part. quest, 86. art. 4.

2. Wherfore, the way to repaire and reduce penitent sinners vnto the order of diuine iustice (where their contrition is so imperfect) is, to suffer afterwards some temporall paines, afflictions, chasticements, and curbings of the flesh, wherby they may as members of Christ, and by virtu of his superabundant satisfaction and painfull passion vpon the Crosse, satisfie the wrath of God, after a sort, and in their degree. And because that the keyes of heauen, were not only giuen vnto priests to loose, but withall to binde, not to remit finnes only, but also to reaine, being iudiciall actes, and by the wordes of Christ (whatsoever you shall binde Mat. 16.) all kinde of discipline and punishment of offenders, ether spirituall (which directly is here ment) or else corporall (so far as it tendeth to the execution of the spirituall charge)

is

is here comprised, therefore in this court and seate of iudgment, where first the Apostles, and after their successors, were appointed iudges, priests may, yea and ought, as they absolue delinquents from their sinnes, so likewise to enioyne them satisfactorie workes for their penance: that as by their absolution, they remit the guilt of sinne, and the eternall punishment therto belonging; so likewise they retaine sinnes, in regard of the temporall penaltie, when they enioyne penance vnto the delinquent to be performed: a doctrine approued in all ages, euen from the time of the primitiue Church.

3. Nether is there wanting sufficient reason to make a full remonstrance hereof, that it was, and is most agreeable to Gods holy will and pleasure, that in the Sacrament of penance, a certaine mulct and penaltie should be enioyned by his priests, vpon such as had notoriously offended and transgressed his lawes, which is not enioyned to those who are regenerat by the sacrament of Baptisme. For Baptisme being but only a meane to regenerat, it was not much behouefull that man should labour much therein, but so it is not (nor no reason it should be) in the Sacrament of Penance after Baptisme, for here the soule is sick, wounded and languishing with many diseases, and penance is the salue and medecine, to heale the parts ill affected.

It is then most agreeable vnto reason, that the partie patient should suffer (before he be cured) the smarting corosiuues, sharpe medicines, bitter potions, and deepe incisions; for it is the course of iustice, that selfe doe, must selfe haue, and that so far forth as he hath ouerlashed in the delight of pleasure, he should a while groone vnder the heauie burthen of paine: and that the priest to whom is bequeathed this power in earth, should not absolue sinfull delinquents, but by imposing penance vpon them. Otherwise most Christians would become careles and negligent in all good workes, conceiuing a deceitfull security of their owne saluation, thorough the sufficiency of Christs satisfaction, and so would vse (as too too many doe in this corrupt time of heresie) Christs satisfaction and redemption, as a cloake to couer their careles, slouthfull, and dissolute liues.

4. But here for the comfort of all such as are truly penitent, in such sort as hath bene said, if we note the streight vnion and conjunction, betwixt Christ and his faithfull members, we shall plainly perceiue, that the satisfactions of the members of Christ, be Christs satisfactions, because as S. Paul saith. 1. Cor. 6. 17.) *He shal cleaueth to our Lord, one spirit:* in so much that our painfull workes and satisfactions, may be satisfactorie and pleasing vnto God. For being vnited and ioy-
C ned

ned vnto our Sauour Christ, as his true and faithfull members, so long as we perseuer in in that vnion with him, all our good thoughtes, deedes and workes, are inspired, directed, gouerned, fortified, and sanctified with his holy spirit, and so we liue in Christ, and Christ in vs. In respect therfore that we are Christs members, the Church is the plenitude of his person, and the passions and satisfactions of Christs members, being dedicated and sanctified in Christs blood, makes the plenitude of his passion and satisfaction, and so the passions of Christ the head, and the afflictions and satisfactions of his Church and members thereof, make one compleate masse of passions. And like as when any of these members are persecuted, him selfe in like sort is persecuted: so when any of his members doth any satisfactorie workes, he him selfe doth worke them, and doth satisfie. Wherevpon is euidentlie to be deduced, that our satisfaction is not in vaine, albeit our Sauour Christ hath sufficiently satisfied, and paid our rāsome vpon the Crosse: no more then Christ now sitting at the right hand of his Father, praying sufficiently for vs al, hath so frustrated all our prayers, that wee neede not to pray.

5. Seeing then our satisfaction may be available before the throane of mercie, consisting chiefly of those deedes and acts, which are especially accompted our owne, we may
reduce

reduce all our painfull and satisfactorie workes vnto these three, to wit, Fasting, Prayer, and Almes: which besides that they are holie and virtuous, they are also painfull vnto the flesh, by which paine, satisfaction is made vnto God, sacrificing euen all our endeouours, actions and employments, and all that we haue, vnto the glorie and maiestie of almighty God; For, all the actes of our minde, we offer vp to God by praier: the acts of our body, by fasting: and all other outward and externall blessings, by almes. By almes, we sacrifice our substance: by fasting our bodies: by praier, our soules.

6. Hence hath it proceeded, that the good old father S. Hierom, and with him many other holy Saints and seruants of God, so hewed and tewed their tender flesh, by broiling in the preaching heates of sommer, shivering and quaking in the bitter stormes of winter, trauelled with afflictions, ouer-worne with fasting, watching, abstinence, cruel and excessiue chasticements, to suppress the rebellious swelling of their flesh, bearing voluntarily the crosse of tribulation here in earth, to make their better passage into the kingdom of heauen. Hence it is, that hair-cloth and ashes, haue bene so highlie in esteeme amongst the cheefest seruants and friends of God. Hence proceeded watching and prayer, night after night, with voluntarie sequestra-

tion and exile from the world, liue in vncloth and desert places, with frequentation of manie godlie, austere and spirituall exercises.

7. To conclude therfore, let vs here behold, the incomprehensible goodnes, of almighty God, who as he hath prouided hel-
pes & remedies for the diseases of the bodie,
so hath he likewise done for the diseases of
the soule For the soule being no lesse subiect
to the malice of sinne, to spiritual infirmities,
languishing diseases, often relapses and the
like, it had bene il prouided of almighty God,
where there is such procliuitie to sundry sick-
nesses, if no conuenient remedy or phisick
had bene prepared. And for as much as all
euill humors are purged ether by potion or
vomit; and aboundance of blood, by phlebo-
tomie and incision of veines: euen so are all
the sinnes of the soule healed and cured, ether
by Baptisme, or sacramentall satisfaction, by
curbing the rebellious rancor of the flesh.
Hence it is, that Baptisme may be rightly re-
sembled to a potion and purgation: which
as it is an externall liquor, and is receiued by
the mouth, so the water of Baptisme, being
sprinkled vpon the bodie, cleanseth the soule
with great facilitie, and washeth downward
euen from the crowne of the head, to the
plant of the foote, the filth and blemishes of
the soule. But penance is another manner of
phisick, a vomit, as it were, much more vio-
lent,

AVRICVLAR CONFESSION. 53

lent, which working first in the stomach, draweth euery humor vnto one part, raising it vpward, and violently expelling them by the mouth: beginning first in the hart and inward parts, but yet with torment, griping, and at the last with loathing and abhorring and vomiting of the soule, raising vp all from the bottom of the stomach to the tongue, to cast it out by the mouth; And as most purgations and vomits, worke best by the helpe of heate: so in this purgation, there must be a spirituall heate and feruor, with a hart-burning and loathsomnes of body and flesh, with a continuall burning and loue of the soule, ioyned with true detestation of sinne, to make full recompence and satisfaction to almighty God.

BY THE MANIFOVL D BENEFITS Which doe proceed from auricular Confession, is to be gathered, that the same is meete to be admitted, both in the Church of God, as also in euery Christian common-wealth: and much more secure to follow the Catholique opinion in this point, then that of Protestants.

A TREATISE OF

THE VII. CHAPTER.

IN regard of the manifold benefits that doe redound by this holy Sacrament vnto the household and familie of Christ our Lord, may easilie be gathered the necessitie thereof, and that the same neuer proceeded from the inuention of man, nor from no other, then from the institution of Iesus Christ and his holy Spirit: sith long experience doth now shew the same to be, so holie and wholesome a thinge in the Church of God, and so conuenient for euery Christian common welch. For if ether we consider, the maiestie of almightie God, or his pastors and prelates presiding in his Church, or the Church it selfe militant here on earth, or the faithfull who are the flock, and familie of Iesus Christ, we shall plainly perceiue the wonderfull benefit, of absolution and confession to a priest.

1. First therefore, if we consider the wonderfull goodnes of almightie God, we may see in this worke of the priests absolution, the vnspeakable clemencie and mercie of Christ, who doth not wrest and wrinch out our confessions, like vnto earthly princes and iudges, to confound and condemne vs, but as a most milde and carefull phisician, doth suffer his deputies to reuwe our woundes, and gently to touche and handle them, and then

then to heale vs. Nether yeth doth he so shew his mercie, as that he vtterly omitteth his iustice, but doth in this Sacrament make vse of both, ballancing our pride with humilitie, and abating euery sinners courage by humble confession, enioyning those that haue bene notorious delinquents, to vndergoe for penance, the shame and confusion of Confession.

2. That vilitie cometh hereby to pastors and curates of soules appeareth, sith by confession, they vnderstand the griefes, hart-burnings, diseases, and euery particular soare of their flock and charge, wherby in due season, they may prepare to eache a redres and sufficient remedy, to worke vpon their weaknes with their great wisdom, their ignorance with their great knowledg, their vnconstancie with their grauitie, their disorders with their zeale and care, and so safely conduct them by the path of goodnes and pietie.

3. In regard of the whole Church, how behouefull it is to the weale publique, it is not so hard to see, but that euen the shortest-sighted man may behould: sith that in exterior courts, the iudges oftentimes disguise matters, studie for long delaies, heape suites one vpon another, and when the parties deale most sincerely, yet hardly can they bring the controuersie to an end. Where contrarie-wise we see with how smale labour & how soone,

priests in the court of conscience, haue brought many from the heates of anger to a mylde spirit, and tractable to yeld to any order of reformation; Yea it is auerred in euerie Christian nation, that many difficulties which time could neuer moderat, or by probable coniecture be accorded, (as hath bene experienced in thousands of quarrels of great personages, whom nether friendes could entreat, nor enimies feare, nor gould allure, nor other presents reclayme) yet being afterwards brought vnder Benedicite, when time hath had his full course, there hath bene found great facilitie, to end that which before seemed diffcil, yea rather plainly desperat to determine. For it being the nature and propertie of confession, to change the mindes of men, and their passions, & to impart to new men, new affections, presently restitution is made of former wronges offered, heates of furie sodainlie quenched, vnlawfull contracts annulled, and guilfull bargaines dissolued: whence ensueth a well setled cōmon-welth, in all good order and gouernment. And albeit some few goe as bruit cattle to the water and drinke not, yet as the common pro- uerb saith, one Swallow or two, makes no sommer.

4. An other speciall benefit that those receiue who goe to confession as they ought, besides their reconciliation to God, and forgiuenes

AVRICVLAR CONFESSION. 57

giuenes of their finnes is, that ordinarilie they haue giuen them aduised counsell, godly instructions, great confort and consolation, quiet and tranquillitie of conscience for finnes past, remedie and redres for falling into mischiefes to come; God hauing so linked confession, with shame and confusion (shāfastnes being the mother of virtu) that for shame oftentimes man leaues to sinne, when the sweetnes therof doth greatly entice him to the contrarie.

5. Now then, take away and abolish auricular confession (as wicked heretiques haue done at this day) and tell me whither common-wealths are better gouerned, suites & quarrels sooner ended, controuerxies speedier decided, the feare of God better entertained, whither women be more chaste, men more virtuous, children more obedient, seruants more trustie, masters better pay-masters, friendes more faithfull, lay-people more iust in their dealinges, cleargie men more deuout in praying, or whither there is more religiō, feare of God, faith, fidelitie and conscience among all estates, or rather continual frequentation of euill, vantage of wickednes, yea rather impudent publishing of thinges abhominable, following the cursed crew of Sodom and Gomorrah, to whom it was no more shame to sinne, then to eate, as though there were no woord of God to prohibit, nor
C 5 any

any God at all to punish such execrable crimes.

6. Hence then we may well conclude, sith the most earnest desire of our fore-fathers, the scope and drift of all philosophers, the labors and indeauors of all law-makers, the care and vigilancie of all soueraignes, was to instruct in their common-wealths, how to liue well, and how to die well, the only meanes then in our Christian cōmon-welth, and the chiefest sinnew from whence virtue and godlines doth arise, being the holie Sacrament of Confession, and priests absolution, that Christ who is our eternall Father, the best philosopher, the wisest law-maker, the greatest polititian, & our sacred and most dread soueraigne, shall we thinke him, I say, to be so careles to redres or to appoint a remedie, or so far to let loose the reynes of all libertie (him selfe treading so painfull and narrow a path) as to suffer vs to runne headlong without care of conscience, to liue like dissolutes, to die without regard of soule or body, and not wiselie to haue prescribed vs the soundest way?

7. To conclude, many Protestants themselves doe auouch, that Catholiques doe well in going to confession, being the doctrine of their owne booke of common prayer, the plaine wordes and exhortation of S. Iames, to confes one to another, and the manifest truth

AVRICVLAR CONFESSION. 59

truth' of Christ vnto his Apostles, & in them, to their successors, to forgiue sinnes. Is it not then (good Christian) in cases so desperat as this, yea so doubtfull and ambiguous as euen Protestants make it, that seeing all Christendome ouer (some few parts excepted) deny al saluatiō, to such as vtterly reiect priests absolution, yea and that the far lesser part (which is the Protestant) can not gayne say, but that it is a most ancient practise, a right godly vse, nothing derogatiue to Gods honor and glorie, or lesse hindrance to the archieuing of heauen, and fruition of all eternall happines, may not we then truly conclude, that it is far more secure to follow the Catholique opinion and that secure passage (though somewhat about as they say) then to follow the Protestants shorter cut, truly too too vncertaine, and too too dainty away, for such as truly should follow Christ: and this but an opinion also of a few? Ergo, there is more reason to belecue that Christ, when he said. *Whose sinnes yee forgiue are forgiuen*, there is more reason, I say, to belecue, that he ment his Apostles should absolue from sinne, and that penitents should goe to confession for their sinnes, then to thinke that he gaue so great a power, together with the holie Ghost, only for a preaching absolution.

BY THIS THAT CONFESSION
to a Priest, can not be, nether was first
instituted by any human law, hauing
bene in continuall practise from the
Apostles times, it is proued, that it
had his originall, from the institu-
tion and appointment of Christ him-
selfe.

THE VIII. CHAPTER.

Iohn Caluin, albeit he could not abide
papistrie by day-light, and thorough
the grosse sighted spectacles of his soaring
conceit, giue any good looke vpon this do-
ctrine of auricular Confession, yet he ranging
into the practise of former times (as though
he would haue swept away the dust and cob-
webbes of those vnciuill and vnlearned ages)
out of his vnwonted kindnes, giues auricular
confession this honest passport, to wit, that it
hath been practised for many hundred yeares.
And though perhaps I might well borrow so
fauorable a blast of this mans mouth, for
prooffe of antiquitie in our behalfe, yet this
is not the vpsot of our game, to stand only
vpon this point of ancient custome, and so to
make it but an ecclesiasticall law, decree, or
positiue

positiue constitution: but my meaning is, to get a further start, and to proue with reason, that as confession hath the prerogatiue of ancient vse and custome, so withall to carry the countenance of Apostolicall tradition, and certaintie of Christs owne ordination and institution.

1. And first, sith that confession vnto priests, and by them the absolution and remission of sinnes, hath been in the Church of God, before all decrees of Popes or Councils (as shall hereafter manifestly appeare) and not only long before the first generall councill of Nice, but before all other ether nationall or prouinciall whatsoeuer, it can not therefore be, that confession should be confined within the compas of any humane decree, sith all human decrees are circumferenced, within the knowledge of time and place, when and where, in what age, vnder what Councell and Pope they had their first beginning, which this hath not, and therefore came directly from Christ. Thus much may be verified, concerning the very substance of the commandement of sacramentall confession, to wit, that it is necessarie to saluation, euen by Christs owne institution. For in that Christ instituted the end, he instituted likewise the meanes to obtaine the end: and so giuing his Apostles power to remit or retaine sinnes, he withall ordained confession of the same sinnes;

nes; For sinnes (as hath been said) can not be duly remitted, vnles they be knowen: and knowledg of sinnes, especially of secret, can not be had of man (who seeth not the hart) but by confession of sinnes. It therefore followeth consequentlie, that they receiued authoritie to heare confessions, and that the same was instituted by Christ him selfe; for this forme of argument vsed S. Aug. (epist. ad Ian. 118.) that where we found a doctrine to be receiued into the vniuersall Church, and that no begining can be shewed thereof, it is to be held, that it proceeded immediatly from Christ and his Apostles.

2. Againe, for as much as the generall practise of auricular confession in all Christian contries, could not otherwise proceed at first, but by a commandment, (it not being easie by rigor of law, to command the mightiest monarch to confesse and manifest his secret sinnes) no human power could enforce or command sinners, to make their confession of their secret sinnes; which is most euident. For man can not make a law, but only for that whereof he can iudge, but he can nether iudge nor pierce the thoughts of the hart, no more then the breath of his mouth, can pierce the strongest glasse of steele, therefore no human power can command or make a law to enforce such secret confession of sinnes vnto a priest. And be it that there were a law, truth enforcing,

AVRICVLAR CONFESSION. 63

enforcing sinners to confesse, yet would it be still in the freedome of man, what he would confesse: and so it would rather be a burdensome knee-labor, then any way either holisome or beneficiall vnto the soule. Therefore, sith man doth confesse (and maketh therof a matter of conscience) it should be absurd to imagin, that it was an human law commanding, and not the expresse command and diuine law of Iesus Christ enforcing.

3. Moreouer, if we consider the heauie burthen of Confession, and compare the same with the manifold heauie burdens that were laid vpon the backs of the people of God from the first beginning, we shall see that this burthen which is now laid vpon the backs of Christians, will be a yoke and burthen far more painfull, then any of all those that euer was imposed or supported by our predecessors. For it is apparant, that of all those things which Catholike Christians doe performe, the precepts they obserue, the commandments they accomplish, the ceremonies they practise, and the sacrifices they offer, that to make confession of their secret mortall sinnes vnto another man, is the sharpest and most rigorous of all the rest. For what can be more contrarie to our corrupt and proud nature, then to accuse our selues of our most horrible secret sinnes? which euery man by all meanes possible will seeke to

to hide, and is most ready to excuse. The reason wherof is, as Plato obserueth, because to whom we disclose a secret, to him we sell our freedom and libertie. And what I pray you can be more yrksom or more burdensome (especially to such as lue at such libertie, as the mightiest monarches and most potent princes) then to prostrate them selues at the feete of a Priest, and to open and confesse vnto him, the horrible plots, horrid murders, and filthie adultries which they haue committed, and as it were impairing the reputation of their owne tribunall, to be bound and subiect to obey to that of the Priest?

4. Now then, sith plaine experience doth teache vs, that things which are difficult to be done, we can hardly be induced to doe them, euen then when they are commanded to be done, who is of so short or shallow iudgment, as once to imagine, that so many Popes, Cardinals, Archbishops, Bishops Pastors and religious persons, with the whole residue of the learned cleargie, and withall so many Christian Emperors, Kinges, Dukes, Earles, and Barons, with all the magistrats and common people thoroughout all Christendome, would, or could haue entertained a law so longe, and that so exceeding burdensome to flesh and blood, if it had not proceeded from the expresse commandment of Iesus Christ? Moyse gaue a law vnto the Hebrewes,

brues, Solon to the Greekes, Pheroneus to the Egiptians, Numa Pompilius to the Romans, but as men made them, and as men died, so were they ended and abolished after their deathes. But this law of confession hath continued so many hundred yeares, nor could it euer hitherto be put downe, though some carnall Capharintes, and late illuminated apostata Friars and priestes, as Friar Luther, Friar Bucer, Caluan, Beza and such like other runnegate priestes, haue opposed and gain-said it.

5. Therefore, sith Confession is a yoke and heauie burden, and euery yoke naturally is sharp, hard and painfull to beare, and that the beast that draweth the same goeth bound and trauelled, and sith that so many thousands haue notwithstanding all this, obediently put this yoake of confession vpon their neckes, and yet doe lightly and comfortably beare and carry away this burden, it must needes follow by good reason, that it is the yoke of Iesus Christ, whose yoke is sweet and burden light. They are the burdens of the diuell, that doe loade vs, and ouerthrow vs: they are the burdens of the world, that are greuous and intollerable vnto vs: they are the burdens of the flesh, which into sundry sinnes enthrall and ingulfe vs: but the burthens of Christ are comfortable vnto vs: for he doth lighten vs when he doth load vs, giue vs libertie when he yokes vs, and iointly draweth
with

with vs by his loue & grace in the same yoke.


6. Sith then the substance of the commandment of sacramentall Confession, hath not, nor cannot be proued to haue proceeded from any human decree or institution, vpon the premisses, I frame this argument. Either this absolution and forgiuenes of sinnes by Priests, which hath beene practised in the Church of God so many hundred yeares, and which all Christians haue held in so great reuerence and estimation, together with the Priests chalenging such an vniuersall obedience to their tribunalls, aboue all earthly princes and potentates, hath his authoritie, warrant and certaintie from Christ, or not. If it hath, then the matter is ended, and the question fully decided: for it followeth necessarily, that the Catholique faith concerning confession and Priests absolution is both true and vpright doctrine, yea commanded by Christ him selfe, without any derogation at all vnto his glorie. If it hath not, that is to say, if it be not true, nor haue not the countenance of Christs owne command, then doe but tell me, how credible it is, that such a grosse error, and of so long time and continuance, could be brought into the Church of God, ether by prince or by prelat, yea who he was that durst first preache or perswade to the people, so grosse, notorious and palpable a lie? Or what wise men of the magistracie
and

and common-welth, would suffer themselves to be thus hampered with so harsh a law, and so subiect themselves to earthly men, to Gods dishonor? Or why were there not councells called to confound it, and doctors of the Church to preach against it: who yet haue euer been so vigilant, that they haue quickly espied and discovered euen the least error?

7. Seeing then this doctrine of priests absolution, hath been entertained so longe, and that by the wisest and mightiest men; and seeing againe that it is most improbable, that men would so easilie suffer them selues to be angled with words, to confes to a poore priest, the most secret and the greatest sinnes that euer they committed; or be brought to the same by the force & constraint of a temporall command, when the thing it selfe had no warrant from Gods word, nor obligation in conscience; it clearly followeth for the reasons afore-said, that this doctrine of auricular confession, is the very doctrine of Christ him selfe, by his owne authoritie first instituted, by the Apostles practised, by the Church entertained, by the fathers preached, and by all good and godly people to haue been frequented, and so from time to time vntill this present, as a most diuine and holie Sacrament of Iesus Christ, euermore esteemed and approued

BY THAT THAT IT IS MANIFEST, that Christ (Math. 9.) as man did forgive sinnes, may also be proued, that his preists as men may remitt sins, Christ himselfe saying to them (Iohn. 20.) Whose sinnes yee forgive, are forgiven.

THE VIII. CHAPTER.

 Vr blessed Sauour (Math. 9.) vpon a cure donne to the sicke of the palse, takethe an occasion to confute the maisters of the Iewes, as then most eager in the turbulency of their witts, to gainsay his preistly power of remittinge sinnes here in earth, as he was the sonne of man. The which (considering their blasphemous speeches against him, their pretence being, that almighty God onely forgeueth the sinnes) he confutethe very euidently, bothe with sound and grounded reasons, and with most apparant miracles. And although our sauour might haue answered the Iewes, that albeit it were admitted, that the power of remittinge sinnes were so peculiar to God, that it could not be communicated nor done by any any humaine ministry, yet notwithstanding he was not to be accused of blasphemy, because he was the true

true and euer liuinge God , and therefore might and could forgiue and remit sinnes, where it best beſeemed his diuine and holy pleaſure . Howebeit our Sauour ſtoode not with the Iewes vpon that pointe , but manifeſtly proued and declared , that that power to remitt sinnes (which he then exerciſed) was giuen to him as he was the ſonne of man (marc. 2. luc. 5.) A trueth moſt apparant euen by the other three Euangelists ; for where they record this fact and diſcourſe of our Sauour with the Iewes , they uſe preciſely one forme of woords, namely, that the ſonne of man hath this power , beinge as it were a parcell of the more generall commiſſion ſignified and conteyned in theſe woords Iohn. 5. *Omne iudicium dedit filio*, he hath giuen all iudgment to the ſonne.

2. And it is more aduiſedly to be conſidered, how that in moſt vniforme and expreſſe manner it is ſett downe in all the holy Euangelists , that that power which was giuen to the ſonne of man to forgiue ſinnes, was ſpecified here more particularly to be done (*in terra*) in the earthe, that is to be exerciſed here in earthe in viſible ſorte by woords , externall act, outward ceremony, and ſacramentall order, and not onely by Gods inuiſible grace, ſupereminent power, ſole and immediate working. An vndeniable apparance hereof may be , ſith that the holy ſcripture and
our

our Sauour himselfe in the case of bindinge and loosinge specifieth a double kind of operation: one appertaininge to God, which is called bindinge and loosinge of sinnes in heauen; the other exercised by man, which is tearmed binding and loosing of sinnes in earthe. So that our Sauour keepinge in this place (in controuersy with the Iewes) the same distinction and opposition (of heauen and earthe) of remittinge in heauen, and remitting in earthe, which is done by visible and externall woord or action here in this world; chokethe the stiffnecked Iewes, who charged him to vsurpe Gods onely office and prerogatiue in remitting sinnes, and so answereth them, that he as man remitteth sinnes in earth, God himselfe remittinge them in heauen,

3. And to knitt vp but the force of our sauiours argument and answer here vnto the Iewes, in few woords as may be plainly and truly gathered out of his owne speeches, it may easily appeare, that they are able to centeruaile such exceptions as might be taken against him, and that such authority is not lightly to be shaken of by euery turbulent heade: First then he answereth, whereas yee, o Iewes, obiect blasphemy vnto my chardge, because I forgiue sinnes, which you say is proper onely to God, yee must vnderstand thus much, that it is noe lesse proper to
man

man to woork miracles, then to forgiue finnes: But I haue made it cleere and manifest vnto your owne eyes, that God hath communicated power vnto me as man, to work miracles, why then may not he giue me like power also (as man) to remit finnes?

4. Againc, it is noe more blasphemy to say vnto the sinner, thy finnes be forgiuen, then to the impotent take vp thy couche and walke. But your selues accompt it noe blasphemy, in sayinge the one, why should yee then accompt it blasphemy in saying the other? In truth therfore the scope of our Sauiours argument against the Iewes being such, & his reasons so inuincible, did so possesse the minds of the more godlie sorte, of the hearers and standers by, that euen by them it seemed to be an vdeniable apparance, sith they by sequel of Christes disputation, glorified God that gaue such power to men to remitt finnes. Which albeit they knewe appertayned to God onely by nataue, yet they well perceiued that it might be donne by mans ministry in earth to the glory of God. These true beleeuers referringe that to the increase of Gods honour, which the turbulent Iewes and heretikes did accompt as blasphemy and most iniurious to his sacred maiestie.

5. Nowe then (courteouse reader) not to beate against the harte of all Christian doctrine, our sauiours former discourse well and adui-

aduisedly considered, forasmuch as his ministerial power and regiment ouer our soules, which he receiued from aboue (as man & as he is preist & the head of the Church) is the very ground & foundation of all the power of preisthoode exercised now in the Catholik Church: & by the force of our Sauour Christs argument and answer here to the Iewes, may be both plainely and truly gathered, that his preists and pastors of his Church as men, by his most holy and sacred commission, haue noe lesse authority to forgiue and remitt sinnes', hauinge committed vnto them the ministry of reconciliation, beinge noe derogation to his glory, Christe himselfe beinge still the principall woorker, men beinge onely his ministers and substitutes, woorkinge vnder him, and by his commission and auctority.

6. For, but to entertaine the same force of argument with the Protestants, as our Sauour did with the Iewes, concerninge his Apostles and preists forgiuinge of sinnes, if it be most cleere and manifest, that Christ hath communicated this power to his Apostles to woork miracles, to raise the dead, to cure all diseases, and with their very shadowes to woork straunge effects (beinge a like facile and easy, as to remitt sinnes) why then shall it be thought as a matter implying impossibilitie, for his priests & pastors (as

(as men) to worke the forgiuenesse of finnes? Was it impossible for Nehemias the preist by thick muddy water (which he drew vpp from a dry pitt, where the fiar of the holie aultar had bene hidd, and sprinklinge it vpon the wood, by the sunne shininge to kindle a great fiar? And then shall we think such incongruency of reason, that preists successors of the holy Apostles by water of the penitents eyes, their true confession and contrition of harte, to sett fier on the woodd of their finnes, and so consume away the guilt of their finnes? Christ himselfe giuing them the holy Ghost, which is both a fier to purify, and a breath able to disperse all sinne?

7. When the Apostles (act. 2.) were replenished with the holy ghost in fiery tongues, presently therupon, they began to speak with diuerse languages, as the holy ghost then gaue them power to speake. And shall not we think then, when he gaue them againe the holy ghost, & breathed vpon them sayinge, whose finnes yee forgiue are forgiven, that by the same breath, they might as well dissolue and remitt finnes, as by the same holy ghost speak with diuerse tongues? What more impossibility is it for Pauls woord, who had the woord of reconciliation to forgiue and remitt finnes, then for Pauls hād kercheffe or his napkin laid vpon the sick to cure diseases. If that Elias, *homo*

D

passibilis

passibilis similis nobis, as S. Iames saith, by the power and virtu of God, could make that it should not raine vpon the grownd for three years and six mouthes, for the sinnes of the people, and if that the same prophet after the peoples lowely & humbly submission, could effect in like sorte by the same power of God, that the heauen should send out raine, and the earth his fruite, and soe bind and open heauen for the sinnes of the people, why may not the priests of God to whom is giuen the keyes of heauen, as it were with a spirituall key by the same power of the holy ghost open heauen, and lett downe the dropes of gods blessinges, that euery sinner bedewed therewith, may haue full pardon and remission of his sinnes by the preists and ministers of God? doth not God giue virtu and force to the dead element of water to purge sinnes in the holy Sacrament of baptisme, and vseth that element as his peculiar instrument, imparting to man remission of his sinnes: And why may not Christ much more vse in the Sacrament of penance to like effect, the office of a man, be beinge a reasonable creature and called to the high office of preisthood, a legate for Christ, dispensator of his misteries and graces? but by the lauer of water in the woord, he clenseth and washeth his Church, 1. Pet. 3. Why then may not he also washe and clense our soule from
the

the same filth of sinne by preists absolution and his woord, hauinge the woord of reconciliation, and to performe the like office in the person of Christ as S. Paul saith?

8 But Christ, hath communicated this power of forgiuing sinnes to man: for how plaine are the woords of the commission giuen vnto them. *As my Father sent me, so also I send you*; therupon geuinge them the holy ghost. In soe much that S. Chrysostome saith. *Pater omnifariam filio potestatem dedit &c lib. 3. de sacerdotio.* that is. The father hath giuen al manner of power vnto his sonne; but the selfe same power, I see giuen of the sonne to his Apostles; that as it were translated vnto heauen, and placed aboue humaine nature, they haue bene exalted vnto this place. Beinge then that his father sent him as man to forgiue sinnes, he himselfe saying math. 9. that the sonne of man hath power to forgiue sinnes, so also it followeth, that in their commission he giues them the like power. For it is by congruency of all reason, if that Christ hath power as man to forgiue sinne, and that his father sent him to forgiue sinnes, sendinge therfore his Apostles as he was sent himselfe, must of necessity be for the gouernment of his flock and remission of sinnes.

9. Did not Christ math. 10. giue power vnto his disciples ouer vncleane spirits, and that they should cast them out, curinge all

manner of diseases and infirmities, but howe could the Apostles haue had such power ouer the diuels, if they could not haue loosed, that which these malignant spirits had bownd. Which is the vassalage of sinne, by which euery sinner remaines enthralled vnder the poyse and burden of sinne. For it is most probable, they had not had power ouer diuels, except they had withall auctority to destroy sinne. How consonant is this to that which Christ saith Ion. 14. *Amen Amen, I say to you, he that beleeueth in me, the woorkes that I doe, he also shall doe and greater then these;* much more then the beleeuinge Apostles to whom he gaue so ample and large auctority Ioan. 20. saying. *Take yee the holy ghost whose sinnes yee forgine they are forgine.* But one woorkes that Christ did, was to forgine sinnes as man, therefore why could not the Apostles doe this, sith he saith the faithfull shall doe greater things, Christ and himselfe math. 9. little differencing, woorking miracles and remitting sinnes.

10. For the full continuance of this preistly function of remission of sinnes in the church of God, thus much may suffice, that our Sauiour saith math. 28. vnto his Apostles. *Behould I am with you all daies euen to the consummation of the world; not to mistrust that euer this auctority hath ceased, sith with the blessednesse of the selfe same hand, he*
hath

AVRICVLAR CONFESSION. 77

hath continually guided and directed his church, enspired his preists and pastors with his holy breath, and iointely concurring with their successors, as well in preaching, ministring of the holy Sacraments, and in that high and holy aucthority of forgiuinge sinnes, noe lesse then with the Apostles themselues. By all which it is most plaine and euident all aucthority power and iudgement is giuen to him as man, and that in like sorte he resigneth ouer his title and right vnto the Apostles and their successors as men, whom S. Paule calleth *ministers of reconciliation*, 2. cor. 5. 2. cor. 5. legates of Christ, & doe forgiue in the person of Christ as Ioan 20. takinge the selfe same commission from Christ receiuing the holy ghost and power to forgiue sinnes, that whosoever deny the Apostles and their successors the preists and pastors of gods church, to haue right and lawfull power to forgiue sinnes, deny consequently that Christ man, hath aucthority to doe the same.

THAT THE COMMISSION
giuen to the Apostles Ioan 20. to forgiue sinnes, cannot be meant as the Summe of Conferēce would haue it, to be an importing of absolutiō by prayers and preaching (pag. 8.) but reably an
D 3 absol-

A TREATISE OF
*absoluinge and remission of sinnes by
 power committed to preists in the Sa-
 crament of penance.*

THE X. CHAPTER.

AS alwaies such hath bene the frowde
 of that euel spirit, which in his illusions
 is euer headstronge, to oppose himselfe a-
 gainst the expresse woord of God, as in the
 first creation to breed highe tearmes of separa-
 tion betwixt God and his seruant. Eue the
 weaker vessell, he so glosed vpon the woords
 of God, that he drewe them to a contrary
 meaninge, leadinge the poore beguiled soule
 into his conceited humor, that after hir fancy
 (which euer hunteth after selfe content) had
 once throwely apprehended, that God had
 but translated his speech into the language
 of suspicion, grewe more hungry of hir owne
 delight, stept deeply into a lake of misery
 euen as he would haue it, who was author
 of that perswasion. So nowe no lesse is he
 busied to sowe his tares (as the state of times
 nowe stand) to quenche and choke vpp the
 true spirite of God, to vse all means that
 wordlings, time-seruers, pleasers of men,
 may haue with the father of lies (*ut scriptum
 est*) to strengthen theselues with either glosse
 or note against euery text that is not too the
 some to them, to alter and transpose it. And
 though

though the woord of God be plaine and manifest, yet will they conster it accordinge to conceited meaninge, as the diuell hath instilled into their harts.

2. In truth the woords of Christ Iohn. 20. vnto his Apostles (*whose sinnes yee forgive they are forgiven*) if we respect not that which nature woorketh in vs to haue a loue to our counsels, if we would not be inflamed by others contradiction, if we would not be ready to hack vpon, where there is nothinge to hewe, if we would not vnaduisedly take vpon vs to defend by selfe will, where there is a maine carrant of a contrary publick resolution, if we would not glose vpon a text too too plaine and plausible, and smother the truth with glosing delusions, and so feed our opinions, I say, the woords of Christ are so cleare and the text so plaine, that it must needes seeme to be rather vehemēcy of affection, and not the grownd of reason, which doth still feed the misconceit of their opinions.

3. Now to follow the feruent earnestnesse of our protestants perswasion (the soundnesse of their reasons grownded but vpon an auctority of an interpreter) what should moue me to think, when Christ gaue his auctority Ioan. 20. breathinge the holy ghost vnto his Apostles, shewinge his commission of the sendinge of them as he was sent, giuinge them in plaine tearmes power to for-

giue finnes, that whose finnes they did forgiue are forgiven, that this auctority is rather exhibited to preach the ghospell, to euangelize, to denounce absolution by Christ then to forgiue sinne, sith to preach the ghospell was giuen in an other manner, by other plaine and expresse words as math. 28. *Goinge therefore teache all nations*, and Mar. 16 *goinge into the world preache the ghospell to all creatures*. It is therefore, most likely that Christ meant not of preaching, but of plaine remission and forgiuinge of finnes, and therefore greater reason to beleue the catholike preists absolution, then the protestant ministers declaration.

4. S Iohn baptist did preach pennance to multitude of people, our Sauour himselte did preach to the Iewes, the Apostles S. Peter and S. Paule, preached pennance act. 2. & 26. and yet neither our Sauour, nor S. Iohn, nor the Apostles did remitt the peoples finnes by preachings, yea many of the Iewes were more enthralled in the vassaledg of sinne, in that they heard the ghospell and preachings of the Apostles, and did not obeie it. But this remittinge of finnes, wherof our Sauour speaketh loh. 20 was such, that therevpon remission in heauen immediatly ensued, therefore the auctority to forgiue finnes, was more then to preach by Christ forgiuenesse of finnes: For is it probable that euer Christ would

would haue said vnto his Apostles to whom
so euer you preach penance or forgiue-
nesse of sinne, that they presently shall haue
remission in heauen. We see oftentimes, that
repentance followes vpon good preachings,
and so likewise vpon many mens and wo-
mens good aduise and counsell, yet were it a
paradox and strange manner of speech to say,
that euery man or woman that giueth good
aduise vnto his neighbour, or preacheth the
ghospell of Christ, presently forgiueth or re-
mitteth sinnes. The forme and phrase of
speech of forgiuing sinnes is vsuall in the
holy scripture, and there it doeth not signify
preaching of forgiuenesse of sinnes, but an
actuell and reall remission, as when Christ
said to the sick man of the palsey, to Mary
Magdalen Luc. 5. *thy sinnes are forgiven thee*,
and not soe that I onely preach forgiuenesse
of sinnes. And so when Christ saith, *Take*
the holy ghost whose sinnes yee forgive &c.
all circumstance considered, as giuinge them
the holy ghost, the declaringe of his large and
ample commission howe he sent them, make
a full remonstrance, that he imparted vnto
them a full power and commission to for-
giue and remitt, euen as the woords stand,
and not to preach onely & declare the same.

5. When the prophets also preached to
sinners to repent them of their sinnes and to
belceue, and that by the Messias they should

haue remission of their sinnes, who dares say that euen these (though they were the best prophets of God) did by their preachings pardon, forgiue or remitt sinnes , yet if wee beleue our Protestants , there is noe difference in the commission giuen to the Apostles by Christ, though all the holy doctors of the church of God beleued, taught and preached , that Christ gaue to his Apostles and their successors, a farre higher power of forgiuinge sinnes and reteininge them, then the holy saints and prophets of God euer had. For in what sorte? With what admiration? With what esteeme doth S. Iohn Chrysostome rate that high office and dignity of preisthood, that in this respect he durst auouch, that the preist hath a prerogatiue aboue all earthely princes, which if the keies of the kingdome of heauen committed vnto them, were noe more but a key to preach vnto sinners forgiuenesse of sinnes by Christ, and to denounce absolution by him, what ould wife or woman is there not, that hath not this key , which she may and can vse to shut and open as well as the best preacher in the loftiest pulpite? Therefore surely this was not so excellent a priuiledg of Christ giuen by him to S. Peter of a preachinge absolution, and so praised for his notable confession, sith euery one ought and must do this in the behalfe of Christ, which is rather a dutie belonging

longinge to euery Christian, then a rewarde for Peter, when euery one hath as good a rewarde that neuer stept soe deeply in Christs profession.

6. Moreouer, If preists were not iudge, and fate in consistory and courte of conscience truly to remitt sinnes, but onely to preach absolution and forgiuenesse by Christ, then none should be condemned onely for this, that he hath not a preist to reconcile him to God and so absolue him from his sinnes. For he that belecueth (as the opiniõ of the aduersaries hath) pardon and remission, although there be not present that doth declare this absolution by woord: But S. Augustin *epist.* 180. *ad Honoratum* most plainly affirmeth, that albeit there be some that were desierous to be reconciled, and therefore belecuers in Christ, yet they shall perishe eternally if they perhaps die without the absolution of a preist. When Christ said, *whose sinnes yee forgive they are forgiven*, he spoke not indiffinitely or generally of all, that all sinners should be forgiuen, but specially and particularly of some (*whose sinnes*) that is theirs, whom the preists at their tribunales shall adjudge to be absolved and forgiuen. But the ghospell and absolution by Christ without exception is to be preached to a'l, and not to be limited or tied to any. For Marc. ult. he spoake in generall tearmes, preach without

exception to all, denounce forgiuenesse of sinnes to al, therefore Iohn. 20. Christ did speak and meant of a particular absolution and forgiuinge of sinnes by his appointed preists and not of a preachinge absolution, or denunciation by the ghospell to all.

7. For if it be onely a bare declaration, that our sinnes are forgiuen, this declaration must either be rashe, or superfluous: for when the minister doeth pronounce these words (*thy sinnes are forgiuen*) that is, I declare thy sinnes are forgiuen, either he pronounceth this absolutelie, or onely by supposition, that is, if thou beleueest, or doest penance as thou oughtest. If he declareth this absolutely, then doeth he it rashely, when he is altogether ignorant, whether he that comes for reconciliation hath either true faith, or is a sinner truly repentant or noe, so far forthe as shalbe sufficient for iustification. And albeit the minister might haue some notice of it, yet the penitent knowes better then he, in what case he standeth and therefore needs not the ministers declaration or preachinge absolution, which can a certaine him noe more of forgiuenesse, then he was assured of before. If it be a conditionall preachinge absolution (as Caluine seemeth to admitt) this can not then assure the penitent, for what needs he grownd him selfe of supposals, when he is thoroughly assured better then any

AURICULAR CONFESSION. 83

any can tell him, his owne spirite testifyinge to him, that he is the sonne and child of God. Therefore when Christ saide, *take yee the holy ghost, whose sinnes yee forgiue are forgiuen,* he gaue not auctority for a preachinge absolution, but a priestly power to forgiue sinne, with a priestly remission.

BY CERTAINE CONSIDERATIONS and circumstances that Christ vsed Ioan. 20. as also by soundry other speeches and actions else where vsed in the ghospell, is proued the auctority of priests absolution, hearinge of confessions and forgiuing of sinnes.

THE XI. CHAPTER.

YET Or further and manifest demonstration that this sacramentall confession to a priest of all deadly sinnes donne and committed after baptisme, was instituted and commanded by our Sauour Christ, it shall appeare most plainly by the circumstances wel considered, when Christ after his resurrection gaue this auctority and power vnto his disciples. For our Sauour entringe into the holy action of institutinge the wonderfull power of priesthood heere in earth, consistinge in remittinge sinnes (a second and
next

next speciall faculty to that of offeringe the holy sacrifice, the cheefe and principall function of preisthood giuen at his last supper) addressed all his woords, speeches, gesturs and actions with regard of time and place, in such sorte as euery circumstance hereof may be as a maine sinewe, from whence a superabondance of prooffe in perswasion of this catholik doctrine may arise.

1. First therfore euen some littell space before he gaue them the holy ghost, he vsed this preamble, *Peace be to you*. Which woords albeit he had spoken before and vsed them diuerse times, yet nowe entringe into a newe deuine action, to prepare their harts to grace, he giues a newe peace, in regarde he was to ordaine and institute a courte, a consistory & seat of iudgment in his church, and to appointe his Apostles and their successors iudges, to settle and determine all causes of conscience, to make peace betwixt God and man: therfore he giues them peace, that they should be peace-makers to make and shutt vp peace in earth. *In terra pax hominibus bone voluntatis*: to conclude peace but with such as are of a good and perfect will. Our Sauour therfore in due consideration, respectinge the great losse and damage that euery sinner purchaseth by committinge a deadly sinne, as first a depriuinge of gods most graciously blessings and endowements of

of grace, as also a losse of charity and loue of God, a losse of title and interest to the kingdome of heauen, a losse of tranquillity and quietnesse of mind, with all the graciouse blessings comforts and consolations of the holy ghost, in so much that vntill that blessed hower he repents, and becommeth reconciled with almighty God, he remaines for euer condemned and cancelled out of the booke of life, therefore with his Apostles he beginneth with peace, institutinge them peacemakers, to make attonement and peace. Peace betwixt God and man, peace betwixt man and angels, peace betwixt man and man, peace betwixt heauen and earth, peace of body and soule, peace of mind and conscience, and an eternall peace with restoringe againe euery abandoned sinner to former graces, and fruition of gods most graciouse fauours, that thus in peace with the author of all peace, they may rest in peace in expectation of all eternall blisse and happinesse. Wherefore this twise giuinge of peace, argueth some great and deuine action that he was then peculiarly to effect.

2. By the commission then giuen vnto the Apostles for comparinge commission with commission, sendinge with sendinge, and that in as ample and large manner he sends his Apostles as his father sent him, and followinge no late vpstart exposition, but euen

S.

S. Chrysostomes owne interpretation, that is, as the father gaue to his sonne, *Omnifariam potestatem*. l. 3. *de sacerdotibus*. all manner of power, so Christ the sonne gaue in as ample manner, *Omnifariam potestatem*, all manner of power to his Apostles, wherfore Christ hauing this auctority as man, and he sending them as his father sent him, and as S. Chrysostome saith, made diuine and celestiall, and as it were translated to heauen, and raised aboue all humane power and nature. *Ad principatum istum producti sunt*, are brought vnto this preminence, this high and supreme power, to forgiue and remitt sinnes. Therefore sithence this power the sonne of man hath of his father to forgiue sinnes in earth, was neuer abridged or taken away; it dureth still in the sacraments, sith Christ saith he sends them as his father sent him: Which argueth a full likelyhood in the mission, and to the woorking of like effects.

3. The ceremony, which our Saviour vsed in breathing vpon them, can not be but a reason auayleable inough to drawe on a farther perswasion. For as at the creation, by breathing he made man a liuing creature: so by breathing at our regeneration he would make man a sanctified soule. In soe much that after Christ had giuen them peace, and shewed his commission, and withall committed vnto them auctority, noe lesse power.

powerfull then was to him allotted in his holy mission, he breathed vpon his Apostles wherby he signified rather that he would giue power to forgiue sinnes, then either auctority to preach or force or courage to teach. For as Christ act. 2. gaue the holy ghost in forme of tongues, because he gaue them then the giift of preaching, soe heere Ion. 20. he gaue them the holy ghost by breathing, that as the fiery tongues signified feruour and burninge zeale to preach, so breathing vpo them no lesse presupposeth and specifieth some other distinct office and peculiar function, which nothing can better demonstrate, then the full forgiuenesse and remission of sinns: that is, that by the breath of his preists, sinne should be extinguished and dissolved, alluding to that of the prophet Esay 44. speaking thus in the person of God. *Deleui vt nubem peccata tua.* And truly Christ by his incomprehensible wisdom, in this woork of mans iustification, thought no lesse this ceremony of breathing to be regarded, then when he first created man: for as there God breathed into his nosthirles the breath of life, and made man a liuinge soule, so Christ breathing, would againe sanctify man, by breathing into him by his preists, the spirite of grace, that is, he that was by breathing created, by breathing after fallen should in like manner be againe restored.

4. The geuinge of the holy Ghost vnto his Apostles, in such manner and sorte, can not but leade any indifferent mynd vnto this opinion: for as Saint Augustine, *q. noui testamenti q. cont. Par. l. 2. c. 11.* noteth no man may now doubt of priests remittinge of synnes, seinge the holy Ghost is giuen them to doe the same, and beinge alwayes gods most graciously spirit, which worketh, effecteth and forgeueth by the preists, as by his effectuall instruments. And as Christ oftymes communicated the holy ghost by diuerse and soundry waies, so he did it to peculiar and seuerall estats: so that geuinge the holy ghost in visible tounge to preach and teach, by like euidence giuinge the holy ghost by visible breathinge (Christ him selfe sayinge to forgiue sinnes) cannot but yeld a full exhibition of auctority and power to remitt and forgiue sinnes. For if we do but well consider without any further circumstance or sequele in Christes woords, the contribution of the holy ghost, beinge alway intended to most high and wonderfull effects, he must giue it as no doubt he did, to as straunge and miraculouse act namely the pardoninge and forgeuinge of sinnes. For consideringe what it is to be reconciled with God and his sinnes cancelled and razed out with a full assurance of pardon and remission, can not be but the blessednesse of that holy spirit, which woorkes

kes by his preists so great and wonderfull effects.

5. A fift, and that a most euident consideration may be vpon the plaine woords of Christ, sayinge directly . *Whose sinnes yee shall forgine they are forgiven.* Nowe the text beinge so euident and manifest, what iust reason haue we then to entertaine any deuised glosses, in so well ioyned and certaine speeches? For asmuch as these are the woords of Christ the sonne of God, and euery woord of God proceedeth from the harte of God, importinge the full intention and absolute will of God; It had greatlie bene vnbesee- minge the wisdome of God, that from so sin- ceer and plaine a harte, should haue proceed- ed so double an intention and obscurity by plaine woords, as though by his meaninge he had intended one thinge, and by woords deliuered another. Againe our soule alwaies seeketh certainty and truth in all things, nei- ther can it willingly brooke any deceaueable stile, because the vnderstandinge (which is in the soule) coueteth not to be possesse with vncertainties, but shunninge all restlesse le- uity, loueth to diue most deeply into the plaine and sound truth. It is then most re- quisite, that the woords of Christ be certaine without doublenesse, plaine without obscu- rity, which he in cases of saluation vtters vnto man: for els the vnderstandinge should be

be deceiued, or at least doubting and waue-
ring of the true and sincere meaning. Christ
is a light, therefore his speeches must enligh-
ten vs, not confound vs; he is a waie, ther-
fore to teach vs the true pathes, and not to
drawe vs into vncouth trodds; he is truth it
selfe, and therefore not to deceiue vs with any
doublenesse or guile. He therefore speakinge
vnto his Apostles in so plaine tearmes, the
speech manifestinge the intention and will,
it is most probable, that he intended that
which he spoke, and spoke not that which he
neuer intended.

6. Moreouer Christ by his eternall wisdo-
me and foreknowledge, knewe that many
would misconster his woords, & in the shade
of woords, possesse euery mans braine with
their speciall deuised misteries. If then Christ
had not spoken here as he meāt or intended,
he himselfe should haue ben author of great
scandall and offence, that might arise in the
church, giuinge such occasion by his speech of
the maintenance of so great blasphemy, as
preists to forgiue and remitt sinnes, sith it is
most likely and carries greatest reason, that
most men would belecue that soonest, which
they see and heare plainely spoken, sooner I
say then that which is darkely, secretly, and
couertly meant. For though the harte be the
mouthes solliciter, yet is the mouth the harts
interpreter.

6. A sixth circumstance may be, considering the very actions and gestures (besides the words of Christ-as also at what time he gaue this commission vnto his Apostles. And to consider the words alone (albeit they be powerfull enough) yet because words, are common, and doe not so strongly moue the fancy of man alone, but for the most part are slightly hard, therefore here we see the singular wisdom of our Sauour Christ, who as in all other deeds of men, which are made in presence of wittneses, doe passe not onely with words, but also with certaine sensible actions, the memory wherof is far more easy and durable, then the memory of speeches alone, soe in this deed of surrendring ouer his commission, he did not onely plainelie utter by expresse words, but liuely signify by sensible actions and deeds of breathing. which to a minde disposed to caull, might haue seemed but a folly and toy, had not his insearching wisdom intended a most holy action, and some great and secret mystery. Againe respecting the time when he spake these words, and gaue this commission (as most plainly by the euangelist is sett downe) can not but remoue all contrary opinion, and lead vs as it were by the hand into the way of truth: for Christ spoke not this, nor gaue this commission, when he was shrowded vnder mortalities mantell, but after

after his gloriouse resurrection, when the tyme was past to speak in parables and darke sentences, when it was not time to fraught the heads of his Apostles with doubtful questions, when it was time to leaue of learning, sith God had left of teaching.

7. A seuenth reason may be, forasmuch as math. 16. the keyes of heauen were communicated to Peter, accordinge to that of S. Cyprian epist. 73. To Peter first of all, vpon whom our Lord built the church, and from whom he instituted and shewed the beginninge of vnitie, did he giue the keies. But keies are not made or giuen, to signifie that the doore is open, or the gate not shutt, but as meanes to open and shutt, to lock and loose. This signification of penitence and auctority by the woord (keies) the scripture manifesteth in many places, namely speakinge of Christ to this effect; *I haue the keies of death and hell* that is, the rule & full power, and againe, *I will giue the keie of the house of Dauid vpon his shoulder*; as also apoc. 3. *who so hath the keie of Dauid, he shutteth and noe man openeth*. Wherefore it is most euident that by the iudgment of all, is vnderstood by keies, a true and absolut power to open and shut, proper and not significatiue. Sithence then Christ hath communicated his keies to his Apostles and their successors, in so much as to reason but by way of comparison, as

noe man can enter into a house the doores being shut, except he hath the keies to vnlock, and suchlike instruments to open the doores: so when heauen gates are bard and lockt to euery sinner, thē can he not enter but by the preists keies, to whom they are committed to open, and to make an ingresse and entrance for euery sinner. Nowe then if there should be any other by-passadge, then had these keies bene giuen in vaine, for what qualleth it to haue the keies of doores, which either stand wide open, or els are seldome or neuer shutt; wherfore as S. Augustine saith Rom. 48. Lett noe man say to himselfe, I deale secret y, I deale with God (as much to say I haue a keie besids the preists keie) for to them was it said without cause, what you shall loose in earth, shalbe loosed in heauen, Why then without cause were the keies giuen to the church of God: *Frustramus euangelium, frustramus verba Christi*. we make void the gospell and words of Christ.

8. Another reason may be, forasmuch as S. Paule saith 2. Corinth. 5. that Christ hath giuen his pastors the mistery of reconciliation: for God indeed was in Christ reconciling the world to himselfe, not imputing to them their times, and hath putt in vs the woord of reconciliation, for Christ therefore we are legates. Nowe if God by his sonne did reconcile man from his sinnes, and forgiue sinnes,

sinnes, and Christ hauinge put the woord of reconciliation into his Apostles, it must followe needes, that this reconcilinge is the selfe same power giuen (Iohn. 20.) to remit and forgiue sinnes, God approouinge their censure, and loosinge in heauen, what they loosed in earth, Againe being legates for Christ, it is according to reason, that such as are sent as the kinges legates, with power to reconcile his enimies, as here the Apostles commission is, they can not well discharge their duety except they haue full notice, and vnderstand thoroughlie euery particuler offence, what the transgression and fault was, and how often committed. Wherefore this legacy and power of reconcilinge, importeth a power withall to knowe distinctly euery offence, and so to heare their confessions, & consequently to reconcile the delinquents.

9. But because some may surmise & graunt perhaps, that the Apostles onely might haue, and had such like auctority onely for that time, yet limited in such sorte that as with them it had his beginninge, soe with them in like manner it had his endinge; To such supposals, it may be plainely answered out of S. Math. 28. where Christ saith, *that he wilbe with them all daies, euen vnto the consummation of the world*, which is most truly verified, as he gaue the Apostles this preeminence and prerogative, soe in like sorte he hath

hath distributed these his graces, priuiledges, and preeminences vnto the Apostles successors, and by them vnto the right and true prelates of his church successiuelly, to teach, to preach, baptise, absolue from sinnes, and administer the holy rites and misteries of his church. Wherefore if Christ (as Ion 20.) gaue power to his Apostles to forgiue sinnes, and math 28. promised a cōtinence of being, assisting, guiding, and directing vnto the wolrds end, it must consequēly followe (they being circumferenced within the cōpasse of some fewe years) that he meant by the same blessednesse of his hand to guid the pastors and rulers their successors, euen till the consummation and end of all. And to answer those that thinke after the Apostles, all power became frustrate, because it was giuen in presence, and not to their successors in absence, consider but how S. Thomas got this power and prerogatiue beinge then absent, at the commission giuen vnto the Apostles; If, I say, S. Thomas beinge not present (as the Euangelist writeth, and therefore the woords not vttered, vnto him in person, had as full preeminence and power, to doe all things that then Christ chardged his ten Apostles, yea in as ample and large manner, as also S. Mathew, Barnabas, Timothy, and Tytus, who were ordered by S. Paule, and Paule him selfe, of whom S. Ambrose noteth, l. i.

de Penit. c. 16. that he did remit sinns without all derogation to Christs royal person, why shall not we iustly thinke, that all power and the selfe same, is giuen successiuelly, and continued in pastors and true prelates, euen for euer?

10. To conclude then, in the Apostles there can be no lack towching this priestly office, for the execution wherof, thy receiued both Christes commission, and the holy spirit of God afterwarde. In Christ there can be no default, who was wel able to giue, and indeed did giue the holy ghost. In the holy ghost there can be noe lett or lack, whose power is infinite, and is very properly to remitt sinnes. All things standinge on so safe and secure grownds, the geuer, the gift, and the receiuers competent; the time, the place, and manner answerable; the woords, the commission, the power, plaine and absolute, can not but demonstrate vnto vs, the full auctority of preists absolution and forgeuinge of sinnes. Wherefore all circumstances considered, if a man should aske a preist, how he dare to be so bould, as to exercise any of these high functions vpon Christes woords, he may make this answer; I baptise, because all power is giuen to Christ. I remitt sinnes, and I absolue because in my ministry Christ practiseth daily all these functions; In his power I am become a lawefull woorker of all

all these actions, that are so proper to Christ him selfe. Wherefore, saith S. Augustin (tract. 4. 56.) it was Christ that baptised, & that had moe disciples then S. Iohn, & yet Christ baptised not, but his disciples onely.

II. Well then, thus I infer; That power and commission which was giuen to Christ by his heauenly father, concerninge remission of sinnes, was giuen to his Apostles at his departure: but Christ him selfe did truly, effectually, and in proper forme by his fathers sendinge and commission, as man remitt sinnes: Ergo the ministers of Christ doe and may, truly remitt sinnes. Or thus; As Christ was sent of his father, so are the Apostles sent by Christ: but Christ was sent to forgiue sinnes: Ergo the Apostles were sent to forgiue sinnes. Againe whatsoeuer the holy ghost may doe in this case, and by the power of his God head, that may the Apostles and preists doe by seruice and ministry, through the power of the holy ghost which they receiued: but the holy ghost rightly remits sinns: therefore the Apostles in like sorte, truly and rightly remitt sinnes. Soe hereby it followeth that Christ is the cheefe minister, according to his manhoode of all our reconciliation to God, and for him as ministers, the Apostles their successors, the bishops and preists of his church (in whom the woord of reconciliation, as well by ministringe of

sacrifice and sacraments for remission of sinnes, as by preaching and gouernement of the church to saluation) ar placed; whose absolution and remission of sinnes, is to vs, as if Christ him selfe did remitt and forgiue; their absolution and remission, beinge Christes owne pardon, their whole office, beinge nothing els, but the vicarship of Iesus Christ.

BY COMPARING THIS SACRAMENTALL confession, With the figures in the ould lawe, by which it was prefigured, is seene manifestly, that there is more accorde With catholikes auricular confession, then With the protestants preaching absolution.

THE XII. CHAPTER

ALL the holy rites and Sacraments of the Christian catholique church, and specially such as were of greatest necessity, haue not onely bene specified in the word of God, but first of all shadowed in the lawe of nature and written lawe of Moyse, and so prefigured and foretould, then promised by Christ, after instituted, then frequented, and generally receiued in the church of God. So was baptisme in the lawe of nature in a sorte prefigured by the arke of Noe: and circumcision,

cumcision, in the written lawe, by the passage ouer the water of the redd sea, and by the poole probatica. But the lawe of grace approaching, it was more significantly expressed by the baptisme of Iohn, *Iohn. 3. math. ult.* after promised of Christ, then commanded, and lastly in the acts of the Apostles performed and practised, and in continuall vse to purify and sanctify our soules, by the sacred water and lauer of our regeneration.

2 In the selfe forme and manner hath confession beine shadowed by types and figures, expressed as well in the lawe of nature, as in the holy ordinances and commands in Moyse's lawe; Which after, Christe (knowinge the vility of our humane nature, the thraldome and bondage of sinne) expressly gaue in a more ample manner vnto his Apostles and their successors, ouer and aboue the authority and preeminence, the legale priests euer had, absolutely to absolue from sinnes here in earth, which should fully be established and ratified aboue in heauen, before the tribunall seate of God. It now confession figured, and in figure was instituted of God to be exactly and diligently obserued in the old lawe, and so continually practised from time to time, that in the daies of S. Iohn Baptist (such a religious esteeme the Iewes had therof) they went to confession, and declared their sinnes, as it had beine practised Le-

uit. 5. and Numb. 5. (all which confessions were but as types and figures of those confessions, which were to be ordained in the church, to be made vnder the hands of the preists and pastors, to whome all auctority should be giuen) much more then ought confession apointed to be in the law of Christ (sith there can be no reason alleadged, why it should be abrogated) be in as high esteeme, in as great valor and force, as euer the prefigured confession was, by the expresse command and lawe of God. For if confession was so necessary before the legale preists, and that God would that they should confesse their sinnes vnto a man albeit power was not then giuen to forgiue sinnes, is it not then more likely and greater reason, that confession should be continued in the new lawe, beinge nowe more requisite that sinners should be attoned with God, and by this sacramentall manner, to offer vp the sinnes trespasse, to make restitution for the trespasse committed, and this to be donne by the preists, to whom Christ had delegated this preeminence before the legale preisthoode to haue the holy ghost, and soe to absolue remitt and forgiue sinnes. It followeth then to sett downe the figures, and in what sorte the catholik auricular confession, and protestant ministers preachinge absolution, hath most true resemblance and correspondence.

The figure of confession in the old lawe. How this figure is fulfilled in the catholique church in the new law. How it is verified in the protestants congregation.

1. In Moyſes law, they went to confession man and woman, whoſoeuer had trespaſſed Leuit. 5.

1. In the catholick church all go to confession to the preiſts that haue ſinned, man or woman.

1. Emonge protestants, none goe to confession, how great ſoeuer the ſinne be.

2. In Moyſes law, they confessed if they had committed any ſinne, whatſoeuer a man doeth.

2. The catholicks confeſſe euery ſecret ſinne how enormioſe and greate ſoeuer it be,

2. The protestants, will open noe ſecrett ſinnes.

3. In Moyſes law, if the preiſt annointed, did ſinne, he was attoned againe by the preiſts. Leuit. 4.

3. One catholick preiſt goeth to confession to another, and is abſolued by a preiſt.

3. No miniſter goeth to confession to another for reconciliation.

4. In Moyſes law he that ſinned in any of theſe things, confessed that he had ſinned in that thing particularly, and not by a manner of a generall confession.

4. In the catholick church all ſinnes in particular

ticuler are confessed distinctly with their circumstances aggrauatinge the sinne. *Audite uarietate peccatorum*, saith S. Hierom.

4. Emonge the protestants, the numbring of sinnes is needlesse, and soe they accompt it.

5. In Moyse law, for this and this sinne, they brought the trespasse offering, according as the sinne required.

5. In the catholick church, they giue their trespasse offeringe by praier, fastinge, almes deeds more or lesse, as they be enioyned.

5. The protestantes, haue noe trespasse offeringes.

6. In Moyse law, they were bounde to goe to confession by gods expresse commandment.

6. In the catholick church, confession is by commandment of Christ, and therefore euery one bound there to.

6. The protestants, will not haue confession to be *inve diuino* though Caluine graunterh it an auncient custome, yet they, will haue it free to doe as they list.

7. In Moyse law, the oblation or sacrifice was, as it were a certaine satisfaction for sinnes.

7. In the Catholick Church, after confession there is penance enioyned & satisfactiō.

7. The protestants admitt noe penance, noe satisfaction.

8. In Moyse law after confession they must

AVRICVLAR CONFESSION. 105

must restore againe the hurte they had done, and giue the fift parte more vnto him whom they haue trespassed, and if there be none such to restore vnto, nor any of his, lett the trespasse be made good vnto our Lord.

8. In the catholick church after confession, they are bound to restitution. *Non dimittitur peccatum nisi restituatur ablatum*, and so to be restored to the owner to whom the iniury was donne. If it can not conuenientlie be donne, then is the trespasse made good to our Lord, as the rulers of the church shall appoint.

8. The protestants, regard not restitution, nor how ill soeuer the goods be gotten, doe they make them trespasse good, nether to god nor man.

9. In Moyse law, the sinner laid his hands vpon the head of the hoste, and that betwixt his hornes, confessinge his sinnes.

9. In the catholick church, the penitent laies his hands vpon the hoste that is his sinnes and sinfull, deeds vpon Christ, and that betwixt the hornes of iustice and mercy: and also the preist laieth his hands vpon the penitents heade.

9. The protestants, laie too much vpon Christes backe, and nothing vpon their owne.

10. In Moyse law, the penitent confesseth his sinnes in most humble manner, and soe wi hall acknowledgeth, that the hoste being

before him to be sacrificed, that it was himselfe a sinner that ought to haue bene killed and sacrificed for his sinne which he committed, thus and thus, and that he hath deserued to be slaine, stoned and burnt.

10. In the catholick church, the penitent kneeleth and so humbleth himselfe before God and his ghostly father, holdeth downe his head for shame, not daring to looke vpp to heauen, knockes his brest as taking reueng of the harte by which it was wrought, knits his hands as if he should say, o Lord suffer not my hands to be bound, and so to be sent into outwarde darkenesse, behould Lord I haue bound them my selfe, I am ready for blowes stripes, woords, reuenge do with me what thou wilt.

10 The protestants, regard noe such ceremonies, for knocking, kneeling, praying, fasting, or such like humilitie.

11. Lastly in Moyse law, the preist makes an attonement with God for the sinner, and for his sinnes committed, as appeareth in the places cited.

11. In the catholike church, the preist makes an attonement reconciling the sinner to God by forgeuing his sinnes, by the auctority committed to him. Ioan. 20.

11. The protestant, hath no power to make attonement, nether doth he. If it be onely to declare absolution by Christ, this all
the

the people can doe, but attonement is a thing belonging to the preist.

The figure of confession in Moyſes lawe. The verifvinge of this figure in the lawe of Chriſt. The lack of correſpondence amonge the proteſtants.

1. In Moyſes law, the leper in the day of his clenſinge is brought vnto the preiſte, and the preiſt goeth out of the hoſte and lookes vpon him.

1. The penitent or ſinner commeth before the preiſt (who goeth out with him) that is ſequeſtred from company, lookes vpon his ſores and heares his confeſſion.

1. There is no ſuch ſearching, or goinge out with the proteſtants, for their penitents.

2, In Moyſes law, the remnant of oyle that is in the preiſts hands, he powers vpon the head of him that is to be clenſed.

2. The preiſt after confeſſion, laies his hands (annointed with holy oyle) vpon the penitentes head.

2. The miniſters, haue no conſecrated hands to laie vpon their penitents heads.

3. In Moyſes law, the preiſt ſhall iudge the ſore cleane, and it ſhalbe cleane.

3. In the law of Chriſt, what the preiſt iudgeth firſt to be forgiuen, is forgiuen.

3. The Miniſtery hath noe praſtiſe of any ſuch iudgement.

4. In Moyſes law, the preiſt ſhall ſhutte him

him vpp for seauen daies.

4. In the catholick church , the preists bindes the penitent to a prefixed time to performe penanec.

4. They haue noe binding of penitents.

5. In Moises law , the preist shall kill the lambe for the trespasse, and the preist shall take of the blood.

5. In the catholike church , the preist sacrificeth the lamb of God, offers it vpp, & taketh of the blood for the remission of sinnes.

5. The protestants , haue no sacrifice or killing of the lambe.

6. In Moyfes law , he that is clenfed shall washe his clothes, shaue off all his haire, and washe him selfe in water, that he maie be cleane.

6. In the catholike church , the penitent must tend to all purity of body and soule, shedd teares, do penance, weare heirecloth, and put away all superfluities, that his sinnes may be forgiuen.

6. The protestants, doe noe penance , or any other action satisfactory to God.

7. In Moyfes law , the preist that maketh the leper cleane , shall bring him before our Lord , euen before the doore of the tabernacle of wirtnesse.

7. In the catholike church , the penitent dares not present himselfe before the blessed Sacrament, til he be proued before the preist, who

who brings him vnto it.

7. The protestants, bouldly without any approbation, come to their communion.

8. In Moyſes law, the preiſt ſhall offer the ſinne offeringe, and make an attonement for him that is vncleane, and to be clenſed for his vncleanefſe.

8. In the catholick church, the preiſt makes an attonement for ſinne, abſoluinge the penitent from it.

8. The protestant Miniſtery makes noe attonement.

9. In Moyſes law, they brought their offeringe which was as part of their ſatiſfaction, and if the party were poore, and could not gett ſo much, he ſhould take a lambe for a treſpaſſe offeringe.

9. In the catholick church, they make a treſpaſſe offering for part of ſatiſfaction: offer vpp the lambe Chriſt Ieſus, and in his blood waſhe away our ſinnes by his preiſts abſolution.

9. Protestants haue noe treſpaſſe offering, or part of ſatiſfaction.

10. In Moyſes law, they did ſearch, into euery thinge of the leper euery ſcarre euery blemiſhe, view the couler, the bounches, biles, and other tokens of that diſeaſe, before he was pronounced that he was cleane of the leproſy, and who not.

10. In the catholick church, they ſearch
and

and knowe euery particular sinne , euery circumstance whatsoeuer , before he absolue the penitent.

10. They see not, nor search not, into the sinnes of the people.

11. In Moyse law , if the leprosie wax rawe againe , they repaire againe vnto the priest.

11. In the catholick church , if any sinner fall againe , they goe againe to the preists to confession.

11. In the protestants religion there is noe such repaire to the preists.

12. Lastly, the leper in the ould law , shall haue his head bare, and shall cry, I am vncleane, in signe of sorrowe and lamentation.

12. In the catholick church , the penitent kneels barehead, and cries . *Peccavi* , at his ghostly fathers thrice saying *feet. Mea culpa, mea culpa, mea maxima culpa.*

12. Noe such signes of penance emongest the protestants.

That this was a figure of confession to be fulfilled in the lawe of Christ, both S. Chrysostome in his 3. booke of priesthood , as also S. Ierome in the 15. chapter of S. Mathew affirme , wherupon S. Ierome doeth inferre consequently, that preists in the law of Christ may , and ought , to know the variety of sinnes. S. Chrysostome lib. 3. de sacerdot. declareth that the office of Christ in preists, is of farre greater

AVRICVLAR CONFESSION. III

greater excellency, then the preisthood of the Iewes, sith the preists of the ould law, did not cure the leprosy, but declare that it was cured; But catholick preists, doe not onely declare that the sinnes are cured, but by their auctority, doe cure them indeed.

BY THE PRACTISE OF
*confession in the law of Moyses, before
exacted of God in the law of nature,
as also the practise thereof in the law
of grace, beinge approued by the do-
ctrine of the holy fathers, With the vni-
uersal practise of gods church in all
ages, is proued the verity of Auricular
confession.*

THE XIII. CHAPTER.

THe greatest assurance generally with all men, is that, which we haue by plaine sight and intuitiue behouldinge; Now where this faileth them, which way greatest probability leadeth, or euidency of demonstration doth carry, thither the mind geueth hir full assent. In so much as it is not required, nor can be exacted at our handes, that we should yeld our assent vnto any thinges, but vnto such, as do answere the euidency thereof. I do not wishe thee (gentle reader) to
lend

lend thy beleefe farther, then thou shalt see
prooffe out of scripture to giue assurance vnto
thee. And because scripture may be allead-
ged plentifully, yet hath smale strength vnlesse
it auouch the selfe same thinge for which it
is brought. And albeit we may cite for one
thinge fīue hundred sentences out of holy
writt, what warrant is there, that any one of
them doeth meane truly the thinge for
which it is alleadged? Being therfore that
each controuertist, is not to make his cause
by his owne exposition, I will not so wholly
rely at this time vpon scripture absolutely,
as I shall quote and expound it my selfe, but
vpon scripture as it hath bene taken, expound-
ed, and taught in all ages, by the grauest,
learnedst, and holiest men. Therfore though
it shall seeme somewhat tediousse vnto thee
to read what I shall set downe, yet I hope I
shall giue thee sufficient light for the truth of
auricular confession, by settinge downe, euen
from the first begininge of the world, the be-
gininge of confession, and execution of it in
the lawe of nature, the expresse command
therof in the lawe of Moyse, the exhorta-
tion thereunto by the wisest in that age, by
the practise of it in that Interim betwixt the
ould and new lawe, and after the institution
of Christ to his Apostles to forgiue sinnes,
with the practise therof euen frō their times
vntill nowe, which is aboue 1600. yeares.
And

AVRICVLAR CONFESSION. 113

And for the better methode, I will first alledge the places of scripture, and then show how it was expounded by all, And after whē I shall come to the institution of Christ, I will in like sorte sett downe the doctrine of the Apostles, the doctrine of the church, practise therof continually from time to time accordingly. Which when thou shalt reade & see, Iudge I pray thee, accordingelie.

Confession and the practise thereof in the law of nature, exacted of Adam and Eve. Gen. 3.

Hast thou not eaten of the tree wherof I comanded thee that thou shouldest not eate?

Adam saith, the woman gaue me of the tree, and I did eate. The woman sayd, the serpent deceiued me and I did eate.

Vnto the woman he said in multiplying I will multiply the sorrowe. Vnto Adam he sayd. Cursed is thy grownd for thy sake, in sorrowe shalt thou eate of it, all the dayes of thy life.

Confession also exalted of Cain. Gen. 4.

Where is thy brother Abel? What hast thou donne? Caine said, mine iniquity is greater, then that I may deserue pardon

Now therefore cursed shalt thou be vpon the earth, which hath opened hir mouth and receiued thy brothers blood at thy hand. When thou shalt till it, it shall not yeld to thee hir fruite. A rogue and vagabond shalt thou

thou be vpon the earth.

*The opinion of the Fathers, what they thought
of Confession in the law of nature.*

Here after a manner confession of our sinnes is figured, in so much as God, first of Adam and Eue, then of Caine exacts a manner of confession of their sinnes, which confession thus made, is not a confession only from the harte, but in mouth also; neither was it a generall acknowledgement, but a particular confession; neither was it to God alone, but before his deputy and minister, for this demaund was made by an angell, who appeared in the shape and figure of a man, as is euident by that he walked in paradise, *ad auram post meridiem*. Wherby we may vnderstand, that there is great similitude betwixt this confession, and that which is now vsed to a preist, who is alsoe *Angelus Domini* Malach. 2. in a sorte deified, and made partaker of gods nature, to woorke gods owne office, as a deified order (as S. Ambro. lib. de Sacerdo. learnes it) the office of the preist, being the office of the holy ghost.

In so much as Tertullian. li. 2. contra Marcionem. writeth. (wheyghinge seriously this figure of confession) that god doth here exact of them their deeds, makinge tryall of mans free will in a cause of denyall, or open confession, wherby he might either freelie confesse his fault, and so be helpt and releued,

AVRICVLAR CONFESSION. 115

ued, or freely deny it, and so aggrauate it & be punished. All thi. beinge donne to giue vs example to confesse our sinnes, rather thē to deny them, that euen here, in the beginning of the world, the euangelical doctrine might begin. The like teacheth S. Ambrose lib. de parad. c. 14. & li. 1. de Cain & Abel. S. Gregory, Greg. c. 22. in his morals. S. Chrysostome vpon Genesis Hom. 18. Who likewise vnderstands this place of confession, signifyinge thus much, that god would wrest as it were a confession out of them; *Ut confessione deleant, quod transgrediendo commiserant*; that they might blot out that by confession, which they by transgression had committed. Wherupon S. Ireneus lib. 3. cap. 37. speakinge of the pennance of Adam, declareth how that by the coueringe of his body with figgie leaues (sith among other leaues he might haue had his choise of more soft & smooth, which might haue lesse molested his bodye) he made this rough & smartinge habite to teare and rawe his skinne. *Condignum inobedientiae amictum*, a condigne habite for his disobedience, hereby beateinge downe the wantonnesse of his fleshe. And perhaps herevpon this example grew in custome, that the penitents did afflict their bodyes, keep vnder and subdewe their flesh *υποτιςουτες* as (as S. Paule sayeth. *I chastise my body with hayre-*

hayre-clothe and ashes. Whereupon Adam
 confessinge and humblinge himselfe, god in
 the multitude of his mercyes chaunged his
 sharpe habitt of rugged figge leaues, vnto
 dead bests skinnes, by indulgence and pardō.
*Confession in the lawe of Moyses: and first the
 prescript or command of confession in the
 old lawe. Num. 5. vers 5. 6. 7. 8.*

And our Lord spake to Moytes saying.
 Speake to the children of Israel. Man or wo-
 man when they shal do any of all the sinnes,
 that are wount to chance to men, and by ne-
 gligence haue transgressed the commande-
 ment of the Lord, and haue offended. They
 shall confesse their sinne and restore the prin-
 cipale it selfe, and the fift parte ouer to him,
 against whom they sinned. But if there be
 none to receiue it, they shall giue it to the
 Lord, and it shalbe the preists, the ramme of
 atonement excepted, wherby he shall make
 an atonement for him.

By this is euident 1. that God commanded
 the children of Israel, to confesse their sin-
 nes. 2. not to God alone, but to his deputy
 the preist. 3. in particuler that the preist may
 knowe his trespasses, any sinne whatsoe-
 uer man vseth to committ. 4. by their con-
 fession of sinnes, the preist knoweth their
 sinnes, wherby he enioynes them to make
 restitution of the principale, and moreouer
 of the fift parte. 5. for lacke of the partie in-
 iured,

ured, or any his kinne, the preist in our Lords
name (whose minister he is) hath the dam-
nadage. 6. the preist (after confession and sa-
tisfaction) doeth make an atonement with
God for his sinnes committed.

*The like manner of confessinge satisfyng and
and offeringe vpp of sacrifice for sinne.*

Leuit. 5. vers. 5. 6. 13.

When he hath sinned in any of these thin-
ges, he shall confesse that he hath sinned in
that thinge, thefore shall he bringe his trespasse
offeringe vnto the Lord for his sinne
committed: And the preist shall make an at-
onement for him concerninge his sinne in
one of these points, and it shalbe forgien
him: and vers. 13. the remnant shalbe the
preistes. Here it is plaine 1. that the sinner
shall confesse those sinnes he hath commit-
ted, that is wherein he hath transgressed 2. he
shall bringe his trespasse offeringe for satis-
faction, euery one more or lesse as he is able.
3. the preist after confession reconcileth him.
4. by the preists meanes the sinne is forgien,
5. the preist for his labour hath his rewarde.

*The opinion of the Rabbimes and some prote-
stants concerning confession in Moyse law.*

God here in Moyse law instituteth and ap-
pointeth confession, that such as had trans-
gressed and offended in any sinne, greuouse
enormity, or such offences which are most
commonly incident to man, that then fourth
with,

with, they should confesse them to the preist, and bringe their sinne offeringe, beinge as it were a manner of satisfaction. And truly this may be a most sounnd and grownded euidence for the necessity of confession in the lawe of grace; For if this confession which was but a tipe and figure of another to come, could not be omitted, but by transgressinge gods expresse commandment; how much more think wee that confession should be necessary in the lawe of Christ, and that in a farre more eminent and powerfull sorte? For if God thought it good then for his children, for their humiliation, and obeyninge remission for their sinnes to confesse them to the preist, and so to satisfie for them, and make restitution for better gouernement of his people, how much more then is it now necessary, the like reasons standinge for it, especially Christ hauing enlarged the preists authority? Albeit Kemnitius 2. p. exa. pag 984. will noe way admit that the Iewes made any particuler confession, but all in general when they brought their sacrifice to to the preist for any sinne, delict, ignorance or contumacy. *Non exigebatur, saith he, ut peccatum illud in specie & sigillatim cum omnibus circumstantiis sacerdoti exponerentur.* It was not exacted at their hands to tell euery sundry sinne, with their circumstance, yet Paulus Phagius an other protestant in his commentaries

AVRICVLAR CONFESSION. 119

mentaries vpon the Thargum or Caldy paraphras-
 is vpon these woords Leuit: 5. (*and he shall confesse his sinne*) affirmeth that the
 confession of the Iewes, was in most particu-
 lar sorte, and thus he setteth downe the ma-
 ner. 1. The sinner laid his hands vpon the
 head of the hoste which was to be sacrificed;
 and that betwixt his two hornes. This done
 when he vttereth these woords. I beseech thee
 O Lord, I aske mercy O Lord, I haue sinned
 and transgressed thy lawes, I haue done
 iniustly, and haue offended before thy de-
 line Maiestie (*sic & sic feci*) here he tells
 how and in what sorte and what sinnes, so
 and so haue I sinned, behould o Lorde it re-
 pents me, that euer I committed such like.
 I am ashamed of my woorkes, I will neuer
 committ the like againe, or retourne to the
 like sinnes to offend thee any more. This was
 the maner of the Iewes confession, which
 they in their language calle *Confessio ver-
 borum*. Confession of woords, which was
 done after a solemne manner, and confes-
 sion by certaine woords. The Hebrewes ge-
 nerally held this opinion, and did acknow-
 ledge, that their sacrifices and oblations were
 ittell auayleable, except therunto were ad-
 ioyned penance, satisfaction, & confession of
 the sinne: for hereby their sinnes were expia-
 ted and forgiuen, and they clensed according
 as is said Numb. 5. They shall confesse their
 sinnes

sinnes which they haue committed.

Confession commanded. Leuit. 16. vers. 29. 30.

So this shalbe an ordinance for euer vnto you. The tenth day of the seauenth month you shall humble your soules. For that day shall the prest make an attonement for you to cleanse you: yee shalbe cleane from al your sinnes before our Lord. Where note first, the Iewes must humble their soules by fasting and such like affliction, which was in a manner, penance for their sinnes. 2. the prest makes an attonement for them, cleansing them from their sinnes before God.

The forme of the high preists confession. Leuit. 16. vers. 21.

And Aaron shall put both his hands vpon the heade of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trepasses in all their sinnes. Here note, if this was but a generall confession made by the high prest of all sinnes of the people, yet still forgiuenesse came by confession and by the prest 2. if it were not a particular relation of their sinnes, how could the high prest declare them, excepte they had confessed them vnto him, telling their iniquities all in particular?

The auctority of preists in the old lawe touching lepers beinge a figure of preists in the new law, to purge the leprosy of the soule which is sinne, Leuit. 14. vers. 19.

This

This is the law of the leper in the day of his
 cleansing, he shalbe brought vnto the preist.
 to iudge of him, and the preist shall offer
 the sinne offeringe, and make an attonement
 for him that is to be clenied. Note 1. this is a
 geure of our sacramentall confession. 2. the
 iudgement therof is onely referred vnto the
 preists. 3. the preist makes an attonement for
 him with God 4. this was approued by our
 sauour, when he said to the leeper (Math.
 .) *goe shew thy selfe to the preist*
the iudgement of the Rabbines and protestants
touchinge confession and satisfaction in
the ould law.

Aben Ersa noteth vpon this place. *Et alle-*
abitur animas vestras, that whersoeuer wee
 find in the scripture humblinge of the soule
 these expresse tearmes, that there is ment
 great fallinge and chastisement. In so much
 that Paulus Phagius, in paraphrag. Calde. in
 p. 16. Leuit. prope finem. aduertiseth, that
 his affliction or humility that the Iewes
 would vse, was to absteine from all such
 things, which might delight the body, as
 eat, drinke, annointinge, washinges, and
 naturall copulation, specially vpon that day
 when the high preist should confesse their sin-
 nes and offences, which was in parte of sa-
 tisfaction for their sinnes.

And as touchinge that of Num. 5. *Let*
them confesse their finnes, concerninge satis-
 F faction

faction and restitution thus this Phagius writeth, settinge downe a double manner of restitution. The first a simple restitution, that is when a man hath taken any thinge away by force or violence, and of his owne accord will giue it back againe, then he is to restore, but by simple restitution. The second is, if that he sware falsely, and being convicted that he tooke the goods away, he shall restore the capitall, and moreover the fifth parte of that good, because he hath sworne and so he ought to bringe it with his sacrifice and then make his confession, which the Iewes call. *Confessio super peccato singulari* a Confession vpon a single sinne, because in other sacrifices they made but onely a generall confession of their sinne. Now in that the Iewes did offer vpp a sacrifice, a beast which was to be slaine, by this beast they vnderstood the sinner, for when it was brought to be slaine, then say they every sinner ought to thinke with himselfe, as though he himselfe had beine brought to be sacrificed and slaine for his sinnes, and thus to make his confession. O Lord I am guiltie of death for my greeuouse offenses and sinnes. It is I that haue deserued to be stoned for this sinne. It is I that am worthy to be slaine for my transgression. It is I that haue deserued death, and to be burnt for this my greeuouse enormitie.

now lies vpon the back of this poor bea

heart. Wherby may be seene the hartie contrition and confession of the Iewes for their sinnes.

Nowe what the Rabines most commonly taught of this confession, and what the manner and custome was, is plaine enough by their owne testimonies, to be seene in Bereseth Ketana vpon these woords Genes. 49. *uda se confitebuntur*. And that is that confession of which is written by the holy ghost. Job. 15. Those that are wise will confesse and declare and will not hide their sinnes, *a patris suis*, from their fathers, that is their spirituall fathers.

Practise of confession in theould lawe. The confession of Achan to God and to Iosue

c. 7. 19. 20. 25.

Then Iosue said vnro Achan. My sonne give glory to the Lord God of Israel and confesse, and tell me what thou hast donne, hide not. And Achan said. Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I donne. And Iosue said, because thou haste troubled vs, the Lord shall trouble thee this day. Here is first a confession to God and Iosue. 2. a particular confession, thus and thus. 3. satisfaction and punishment for the sinne.

The confession of Dauid to Nathan 2. Reg. 12.

Then said Dauid vnto Nathan, I haue sinned against the Lord God. And Nathan said

faction and restitution thus this Phagius writeth, settinge downe a double manner of restitution. The first a simple restitution, that is when a man hath taken any thinge away by force or violence, and of his owne accord will giue it back againe, then he is to restore, but by simple restitution. The second, is, if that he sware falsely, and being convicted that he tooke the goods away, he shall restore the capitall, and moreover the fift parte of that good, because he hath sworne, and so he ought to bringe it with his sacrifice, and then make his confession, which the Iewes call. *Confessio super peccato singulari*, a Confession vpon a single sinne, because in other sacrifices they made but onely a generall confession of their sinne. Now in that the Iewes did offer vpp a sacrifice, a beast which was to be slaine, by this beast they vnderstood the sinner, for when it was brought to be slaine, then say they every sinner ought to thinke with himselfe, as though he himselfe had beine brought to be sacrificed and slaine for his sinnes, and thus to make his confession. O Lord I am guiltie of death for my greuouse offenses and sinnes. It is I that haue deserued to be stoned for this sinne. It is I that am worthy to be slaine for my transgression. It is I that haue deserued death, and to be burnt for this my greuouse enormitie
 now lies vpon the back of this poor
 beast

beast. Wherby may be seene the hartie contrition and confession of the Iewes for their sinnes.

Nowe what the Rabines most commonly taught of this confession, and what the manner and custome was, is plaine enough by their owne testimonies, to be seene in Bereth Ketana vpon these woords Genes. 49. *Iuda se confitebuntur*. And that is that confession of which is written by the holy ghost. Job. 15. Those that are wise will confesse and declare and will not hide their sinnes, *a patribus suis*, from their fathers, that is their spirituall fathers.

Practise of confession in the ould lawe. The confession of Achan to God and to Iosue

c. 7. 19. 20. 25.

Then Iosue said vnto Achan. My sonne giue glory to the Lord God of Israel and confesse, and tell me what thou hast donne, hide not. And Achan said. Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I donne. And Iosue said, because thou haste troubled vs, the Lord shall trouble thee this day. Here is first a confession to God and Iosue. 2. a particular confession, thus and thus. 3. satisfaction and punishment for the sinne.

The confession of Dauid to Nathan 2. Reg. 12.

Then said Dauid vnto Nathan, I haue sinned against the Lord God. And Nathan said

vnto Dauid. The Lord also hath put away thy sinne thou shalt not die. Howbeit for this deed, the child that is borne vnto thee shall surelie die. Here God vseth Nathan, as his minister, to bringe Dauid to the acknowledging of his sinne. 2. Dauid confesseth his sinne, not onely to God but also to Nathan, albeit he had not power to absolue him. 3. punishment is laid vpon Dauid, for penance and satisfaction,

An exhortation to obserue the prescript manner of confession in the ould law. Ecclesiast.

4. vers. 26.

Be not ashamed to confesse thy sinnes, and submitt not thy selfe to euerie man because of sinne.

The opinion of the Rabbines and others concerning the confession of Achan and custome of the Iewes to confesse.

Forasmuch then as Iosue exacteth a confession at Achans hands, by the interpretation of the Rabbines, it appeareth that by this his confession, his sinne was forgiuen and remitted him. For say they, consideringe that which was spoken in the same place Ios. 7. As thou hast troubled vs, so our Lord trouble thee in this day. In this day thou art troubled, but thou shalt not be troubled in the day to come; they acknowledge satisfaction in this life by that trouble which he sustained here on earth; Which God did accept as satisfactory

AVRICVLAR CONFESSION. 125

tisfactory in heauen. Read the Sanedrim of Ierusalem, and that chapter which beginneth. Nigmar Haddyn, vpon these woords. *Omnis confitens habet potestatem in futuro seculo.* Euery one that confesseth hath a parte in the world to come. Wherefore Iosue exacted this confession to confesse to God and to him, for remission and pardon of his sinne.

Moreouer to enter further into these Rab- bines who then best could interpret the law, and knewe then the custome, how it was practised touchinge confession, read but the booke called Yoma, that is the booke of daies in the chapter Yoma Hakipparim, their plainlie Rabby Hama declareth, after what manner the Iewes should make their confes- sions. For saith he, euery one that hath trans- gressed, in transgressinge. *Necesse est ut sin- gularim exprimat peccata sua:* that it is fitt and necessary, that euery sinner, declare his sinnes in particular one by one.

To this agreeth well that which Thomas Waldensis recordeth, of the custome then emonge the Iewes, which he knewe, by them that then liued in Austria As also S Ambro- sius witneseth in his summe 3. tit. 14. c. 6. §. 1. that it was accustomed emonge the lear- neder Iewes, to confesse all their sinnes to some one leuite or other, if they could pos- sibly gett him before their death. Read Gala- tinus, who proueth by many testimonies,
F 3 that

that the Iewes ought to confesse their finnes in particular. *Delegere peccatum in specie & cum iuis circumstantijs*. Euery particular sinne, with euerie circumstance. Now touchinge the confession of Dauid to Nathan Kemnitius exam. concil. Trid. p. 908. goes very farr, and yett a protestant, who graunteth, that in the penance of the ould testament, there was both contrition, confession, and in a sorte satisfaction, with power to forgiue finnes, as to Mary the sistar of Moyse, and so to Dauid, for God after reconciliation, imposed vpon them certaine chastisement for satisfaction: and moreouer, Nathan did absolue Dauid contrite and confessinge.

But most agreable with reason it is, sith Iesus the sonne of Sirack, bids vs not be ashamed to confesse our finnes, that this shame is in respect of confessinge to man, and as it is in the auncient and true translations, and in many of the protestants, that we should not submitt our selues in confessinge of sinne to euery man: wherby may be noted, that we must confesse them to such as haue power and auctority, and by whome shame may come: for to confesse to God, what shame causeth it? for where there is noe shame to comit them, as littel shame there is to confesse them.

Practise of confession in that interim, betwixt the ould lawe and the geuinge of the new.

Math. 3. Mark. 1.

And

And they were baptised of him (vid. of Iohn) in the riuer of Iordane, confessing their finnes. Where note 1. confession of finnes. 2. in particular and not in generall. 3. vnto S. Iohn Baptist, and not to God alone. 4. baptisme and confession distinguished. Most trew it is, that a certaine confession of finnes was here vsed vnto S. Iohn in that penance which he preached, and to be performed before they were baptised, wherby it is euident, that S. Iohn as well taught that doctrine, which was commanded in the ould lawe Leuit. 5. of confessinge finnes, wherupon the people resorted vnto him confessinge and declaringe their finnes, as also makinge away and preparatiue to the entrance of the Sacrament of penance, to confesse, satisfy, afflict the body, humble the soule by fastinge and prayer, which afterward was to be instituted by Christ, in such sorte as Iohn did baptise to prepare the way in the like manner to that holy Sacrament of baptisme. And for as much as it is said. confessinge their finnes, it is not vnderstoode that they confessed in general termes, that they were sinners, transgressors, highly offendinge the maiestie of God, but that they confessed in particular their finnes and not to be sinners onely, as noe doubt the Iewes as yet were obseruant of their lawes, though they were defectiue in many things, and therefore comminge to confession and de-

clar^{ing} their sinnes, what may be gathered else, but that they did as the ordinance was Nuber. 5. or as Achan did, confessing thus and thus, or that if they had sinned in any thinge, they confessed that thinge, that is their sinnes, deeds, and acts, as Leuit. 5.

Now that S. Iohn doeth exhorte them to penance, or to doe penance, for soe readeth al antiquitie namely S. Ciprian often, Epist. 52. 13 and S. Augustin confess. c: 12. and so it is vsuall in the new testament, to signifie perfect repentance, which hath not onely confession and amendment, but hartie contrition and sorrow for the offence, and moreouer painefull satisfaction for the sinne, and thus S. Basil q. 288. (Basil ferm. in hom. a greek doctor) calleth the Niniuites repētance with hairecloth and ashes: and what this fruite woorthy of penance is, that the pharisees should yeld, S. Ierome vpon the second of Ioel declareth to be, fastinge, prayer, almes, and such like; which kind of interpretation to doe penance, Beza vpon this place misliketh vterly, because it fauoureth satisfaction for sinne, for such penalties are to much against the the haire.

*Christ as man forgeueth sinnes in this Interim
Math 9 vers. 2.*

Haue a good harte sonne thy sinnes are forgiven thee. Where Christ not as God, but as man forgeueth sinnes. 2. he forgeueth sinnes
as

AVRICVLAR CONFESSION. 129

as head of the Church, and our cheef Bishop and preist accordinge to his manhoode. 3. he doeth it in respect of that power which was giuen him in heauen and in earth, all which power he gaue to his Apostels and their successors.

The mislike that the scribes had at Christ, as he was man, to forgiue sinnes vers. 3.

And behoulde certaine of the scribes said within them selues, he blasphemeth, because he said, thy sinnes are forgiuen.

Where note that they find fault with Christ for forgeeuing sinnes, as he was man; as protestants do nowe with the preists of gods church.

The answere of Christ to the scribes verse 4.

And Iesus seeinge their thoughts said. Wherefore thinke yee euill in your hartes: whether is it easier to say, thy sinns ar forgiue thee, or to say, Arise and walk, but that you may knowe the sonne of man hath power in earth to forgiue sinnes? Here Christ sheweth first, that as to woorke miracles is otherwise proper to God onely, yet this power is communicated to men: so also to forgiue sinnes. 2. that he doth it not as God onely, but as man, as the sonne of man, and that he as man hath power here in earth to forgiue sinnes.

The answere of al the faithfull touchinge mans forgeuinge sinnes. vers. 8.

And the multitudes seeinge it, Were afraide

and glorified God, that gaue such power to men. 1. the people thinke that man by gods auctority may forgiue sinnes. 2. they glorified God for it. 3. they thought it nothinge derogatory to his honor, for man to forgiue sinne, himselfe being principale woorker, and men onely his ministers and substitutes.

The doctrine concerninge this forgeeuinge of sinnes by Christ as he was man

It is to be noted, that vniformely and expressely, all the Euangelists sett downe, that power was giuen to the sonne of man to forgiue sinnes. *In terra*, here in earth; for it is not be doubted but that he had alwayes power in heauen, as he was the sonne of God, to remitt sinnes. Whereby we may also note a double kind of operation, one appertayning to god, which is bindinge and loosinge in heauen: and another exercised by man, which is bindinge and losinge of sinnes in earthe, the forgiuinge of sinnes here in earthe was to be donne after a visible sorte by woords, externall acte, ceremony or sacrament, and not onely by gods inuisible grace or by gods sole and imediate operation or woorkinge. So that our sauiour obseruinge this distinction, to difference the pardonning there in heauen, from pardonninge here in earth, tearmeth this, remittinge of sinnes in earth, which man doth by externall and visible action here in this world. Wherupon when the Iewes charged

AVRICVLAR CONFESSION. 131

ged our Sauour with blasphemy for remitting sinnes, and to take and vsurpe gods office and prerogatiue therin, he answereth them, that this power which he now exerciseth, was giuen to him as the sonne of man, & when he might haue said, he did it as God yet he stood not vpon this, but tould them he did it as man, because he is the sonne of man, *quia filius hominis est*; So that remittinge and retaininge sinnes, was a parcell of a more generale commissiō contained in these woords. *Omne iudicium dedit filio*: Ioannis 5. he gaue all iudgement to his sonne. Wherby we may perceiue that Christ when he remitts sinnes as God, the meanninge therof is not, that he according to this phrase of scripture is said to remitt sinnes in earth but in heauen, as contrariwise he forgeuinge sinnes as man, forgiueth them here in earth by visible and external fact. Wherfore as Christ proueth vnto the Iewes that himselfe as man, and not as God onely, hath power to remitt sinnes, by that in all their sights he was able to doe miracles, and make the sick man sodenly to arise: so Christ Iesus our Lord hauinge graunted to his Apostles to doe miracles, he may in like sorte communicate auctority from God (though they be not God) to remitt sinnes as gods, ministers. And here it is, that as the Iewes chardged Christ for forgeuinge sinnes with blasphemy, so do the

protestants charge the preists of gods church for doing the same: Wheras by Christs owne woords, it may be euidently shewed, that as to woork miracles is onely proper to God, and yet may be communicated to man: soe may the power to forgiue sinnes, wherupon the multitude glorified God, that gaue such power to men, Christ himselfe beinge heade, and our cheefe pastor. No marueile then saith S. Ierome, ad Heliod. epist. 1. that preists hauing the keies of the kingdom heauen iudge after a sorte before the day of iudgement. And it is noe marueil, for Christ wrought the selfe same things in earth by seruice, suite, and commission, which before onely he did by might and maiesty, and by his owne absolute power; And therfore now become the sonne of man, ordeineth a new manner of reconciliation, offereth sacrifice as a preist for sinne, vseth ceremonies, externall actions, visible figures & Sacraments, praieth to God his Father, and all this accordinge to his humaine nature.

Forasmuch then, as confession (as hitherto hath bene manifested) both in the lawe of nature, as also in the law of Moyse, hath not couertly bene expressed, and shadowed, but exacted at the hands of the seruants of god, yea and expressely commanded, in soe much that some of the protestants as Kemnisius. p. 908. bouldly affirmeth (yet to a wronge purpose)

pose) that in the ould testamēt there are manifest examples of contrition, confession, and after reconciliation certaine chastisements, which sayeth he, the papists call satisfaction as also of absolution, in that he graunteth that Nathan absolued Dauid contrite & confessinge his sinne, it must needs yeld more then a bare persuation, yea euen an ouerplus of strengthe vnto the mai e sinewes of our cause. For if confession was in practise so many hundred years before Christ, euen vntil his comminge, and from tyme to tyme since the comaundement therof (Leuit. 5 Nūb. 5.) continued without impeachment, though perhaps many through shothe and negligēce (which are the mothes of deuotion in euery age) carelessly omitted it: Whereupō the wiseman inculcateth. *Be not ashamed to confesse thy sinnes* Neyther did euer God reuoke it, this humiliation of confession being so necessarie before his ministers, as thereby through the lowelynesse of their harts, their humble submissions, the full agnisinge and acknowledginge of their faults, their prostration and offeringe vpp their sacrifice by the Leuiticall preists, there was a full attonemēt, and reconciliation made with God. And moreouer since confession was a type & figure of that which should be commaunded in the newe lawe (for all thinges chanced to them in figure 1. Cor. 10.) it is most requisite)

site, that euen still there should be a continuance therof (exceptinge the legale ceremonie) for fulfilling of the figure in more perfect manner, sithence Christ hath dignified his preists aboue the other, giuen them larger commission, and endowed them with the holy ghost, emparked vnto them the Keyes of heauen, surrendered all power and auctority vnto their hands, to bynd & loose, to forgiue and retaine sinnes, himselve ratifyinge their absolution and remission before his father in the kingdome of heauen.

Nowe then, since that the Pharyses and Scribes of our time, ar noe lesse violent and turbulent, then the corruption of an euill affected mynd can afford, in bandinge their witts to fynd reason to reache that which to their wils seemes pleasinge and themselues resolute to maintayne, as denying that power, which Christ gaue his disciples to forgiue sinnes, and hath bene successiuelye taught and practised, I thinke it verie expedient, & it can hardly do amisse vnto these (where vehemency of will doth not feed too much their opinion of witt) to examine, sift, & sett downe, all proofes and testimonies that can iustlye be alleadged for this high commission of preisthood, of retayninge and remittinge sinnes, that euen frō the very roote (which is Christ from whēce this doctrin had his beginning) to descend to euery particuler braunch as is
the

the doctrine of the Apostles, the continuance therof to their successors, the beleife of the holy doctors, the generall practise of the catholick Church from tyme to tyme, the anathematizinge of all such as in any age with pertinacy durst gaine say it. In so doinge shall cleerly, appeare vnto any man of iudgement, the ineffable goodnesse of Christ (against these Scribes) who hath giuen such power to men, that the world may see, that the cloake sitteth noe lesse fitt on the backe of the protestants cause, then of the former condemned heretickes; And besides, that it is not the sleeue of vulgare, triuial, neweborne and restlesse opinions, that the catholickes doe pinne them selues vnto, but the maine force of reason, the honorable cry of all nations, the resolute diffinition of all counsell, the irrefragable sentence of all doctors, the vniuersall doctrine of all fathers, and the most approued sentence of all schoolemen, & learnedst writers.

Wherefore I beseech thee, gentill reader, as myndful of the tribunall seate of God, where the secrets of all harts shalbe disclosed, that thou wouldest not tye thye selfe to any ones smale, vndigested and shallowe learninge, but maturelye consider with S. Augustin, li. i. cont. Cresc. c. 33. that if thou dost feare to be deceiued through the crabbednesse of this question, then aske consell of the church.

For

For albeit sayeth Origen. tract. 29. in Math. heretickes may produce scripture, vrge the text, and tell thee that his house is the house of truth. *Ecce in domibus est verbum veritatis.* yet we must not beleeeue them, nor tread one foote awry from the first ecclesiasticall traditions, neyther frame our beleete to the laste of euerie staggering foote, but as our auncesters haue by succession in the church of God deliuered vnto vs. I will here therefore, shewe and sett downe the way, doe but thou followe the aduice of the holy prophete Hieremie. *Sta super vias, & v. de & interroga de semitis antiquis, qua sit via bona, & ambula in ea* Stand in the way and see and aske of the most auncient pathes, which is the right trodd and the best, and walke thou in it.

DOCTRINE AND PRACTISE of confession in the new law.

Christes promise first to Peter, then to the rest of the Apostles, of a iudiciary power to forgine sinnes.

ANd I will giue to thee the Keyes of the kingdome of heauen, and whatsoeuer thou shalt bynde vpon earth, it shalbe bounde also in heauen, and whatsoeuer thou shalt loose in earth, it shalbe loosed also in the heuens. Math. 16. Amen I say to you, whatsoeuer you shall bynd vpon earth, shalbe bound also

also in heauen, and whatsoeuer you shall loose vpon earthe, shalbe loosed also in heauen. Math. 18.

Here is the promise of the preists high authority, as well in particular to S. Peter, as also to all the apostles to bynd and to loose, to absolue and retayne, which be excommunications, anathematismes, and other such censures, penalties or penances, enioyned eyther in the sacrament of confession, or els in the exteriour courts of the church, for punishments of all crymes whatsoeuer. In that it is said (whatsoeuer) is excepted nothinge that is punisheable or pardonable by Christ in earth, so that the validitie of S. Peter, the Apostles in their successors, byndinge & loosinge whatsoeuer, shalbe by Christs promise ratified in heauē. What moreouer this authority was, S. Cyprian. de lapsis. nu. 11. sayeth it was, to make satisfaction and to haue remission, when sinners confesse their sinnes. Origen. li. 2 in Leuit. sayeth, to haue the openinge of mans sinnes before them. S. Hierom. in 16. Math. thinketh it is, to heare the variety and difference of mens sinnes, then to loose or bynd them. S. Chrysostom li. 3. de Sacerd. affirmeth it to be a power aboue angels or archangels, a byndinge or loosinge of the soule, a power reachinge and pearcinge the heauens, that whatsoeuer the preists doe belowe, God ratifyeth aboue, that the same
power

power was deliuered to preists, which God gaue to his sonne.

The performance of the former promises and graunt of Christ touching the power of byndinge and loosing, forgiuinge and re-tayninge sinnes.

As my Father hath sent me, I also do send you. When he had sayd this, he breathed vpon them, and he sayeth to them, Receyue yee the holy ghost, whose sinnes you shall forgiue, they are forgiuen them, and whose you shall reayne, they are retayned. Ioan. 20.

1. Where note first that Christ here sheweth his commission (as his Father sent him) and soe giueth the Apostles power to forgiue sinnes. 2. he giueth them the holy ghost purposely to forgiue sinnes. 3. he putteth it to their arbitrement (whose sinnes.) 4. a power equally to forgiue sinne as to reayne, against Nouatus: see S. Ambros. lib. 1. de poenitentia cap. 2. 5. that if once they forgiue them, they are forgiuen, what they do in earth being ratified in heauen: where is playnelye seen, the institution of the sacrament of penance.

The doctrine of the holy fathers touching these keys and iudiciary auctority.

Forasmuch as in the first of Iohn 42. Christ foretould and appointed that the man then named Simon, should afterward be called a Rock, that is Cephas or Petrus, not then vteringe the cause, but now Math. 16. expref-
singe

singe it, as S. Cyrill l. 2. c. 12. com. in Ioan-
nem noteth, that vpon Peter, as vpon a firme
rock his church should be builded. Wherupō
S. Hilary agreeing in the same truth, saileth
into this exclamation O happy foundation
of the church in the imposinge of the new
name, yet moreouer S. Leo Epist. 89 addeth,
that our Lord would that the Sacrament or
mystery of this gift, soe to pertaine to the of-
fice of all the Apostles, that from him as
from a certaine head, he might power out
his guiftes as it were through the whole bo-
dy. Wherfore S. Ciprian Epist. 13. saith,
that to Peter first of all, vpon whom our Lord
built his church, he gaue this power, from
whom he instituted the beginninge of vnitie,
that that should be loosed in heauen, which
S. Peter had loosed in earth.

Now that Christ here ordained a courte, a
consistory, a seate of iudgement in his church,
appointinge the Apostles and their successors
to be iudges, is most apparant by S. Augustin,
20. ciuitat. c. 9. who expounding the woords
of S. Iohns reuelation. *Et vidi sedes*. I sawe
seates and some sittinge in them, and iudge-
ment was giuen. Wee must not thinke, saith
he, this to be spoken of the last iudgement,
but wee must vnderstand the seates of the ru-
lers, and the rulers themselues by whom now
the church is gouerned: and as for the iudge-
ment giuen, it seemeth not to be taken from
any

any other, then from that wherof it was said, what things yee bynd in earth, they shalbe bound also in heauen. Here it is that S. Chrysostome sayeth, lib. de dignit. Sacerd. lib. 3. in hom. 5. de verbis Esai. vidi Dominū, that Christ translated all iudgement which he receyued of his father vnto the Apostles and preists, and that the sentence of Peter remittinge sinnes, goeth before the sentence of heauen. As noe lesse auerrethe. S. Hilarie in Math. 16. sayinge; Blessed is the porter of heauen, whose earthely iudgement (that is which is giuen here in earth) is afore iudged auctority in heauen. Whereupon Gregor Naz in his sermon to the president of-fended & cytizens amased with feare, boldly vttereth these woords. O you rulers, the law of Christ hath assubiected you to my rule, sea, and auctority, for we are with a power faire more ample and perfecter, in so much that S. Gregory hom 26. in Euang. writeth that the Apostles obtained a principality and prerogatiue of supernaturall iudgement, that in steed of God, to some thy should forgiue, to other some retaine sinnes. And as first he promised to Peter and the rest, and so to their successors this high and eminent power, so nowe Io. 20. he saieth, *Accipite* take this power, wherupon he geueth them the holy ghost, and soe instituteth the holy Sacrament of penance. Cirill li. 12. c. 56. in Ioannem. faith

saith further, this auctority of forgeuing sinnes beinge giuen to the preists, it followeth that the laity must likewise confesse their sinnes. Sinnes can not be duly remitted or retained vnlesse they be knowne to him that hath auctority to remitt: and knowledg of sinnes (such as are priuy) can not be had but by confession of the sinner, therefore it followeth that they receiued this auctority, to here the confession of Christian people, that were desirouse to be assoiled and reconciled: for he that instituteth the end, instituteth also the means. which should be necessary to the obteyninge of that end. Wherfore S. Hierom. com. in Math. 16. who I thinke vnderstood the woords of Christ sayeth, that the preist, when as accordinge to his office, he hath heard the diuersity of sinnes, he presently knoweth who is to be bound, who is to be loosed. And to answere him that perhaps wil aske, why Christ in expresse tearmes sayd not, Hugoli 2. de Sacr. tra. 14. cap. 1. (as he sayd whose sinnes yee forgiue) goe your wayes & confesse your sinnes, it may be because he thought that the sick would willingly come and seek helpe; therefore he sayd to the phisition of the soule. *Take power to cure*, but he sayd not to the infirme. Ioan. 20. (though S. Iames explayne it) Goe and confesse.

The doctrine of the Apostles and disciples of Christ, towching preists forgiuing, of sinnes.

God

God who hath reconciled vs to himselfe by Christ, he hath giuen vs the ministry of reconciliation, and hath putt in vs the woord of reconciliation: for Christ therefore we are Legates, God as it were exhortinge by vs. S. Paule 2. Cor. 5. vers. 19.

Note premiss haue the ministerie of reconciliation, to reconcile, 1. Christ reconciled to God, but he reconciled by absolving from sinnes. 2. the woord of reconciliation is putt into them, so that the power and ministerie to reconcile, importeth also a power to knowe the cause. 3. they be as legates for Christ to reconcile his enimies: but legates that haue power to recōcile a kinges enimies and make attonement, can not well discharge that duety, except they knowe by those persons what the fault was, how greuously they haue offended, and withall what satisfaction they are willinge to doe.

For which cause I beseech you, that you confirme charity toward him, for therefore haue I written that I may knowe the experiment of you, whether in all thinges you be obedient. And whome you haue pardoned any thinge I also: for my selfe also that which pardoned, if I pardoned any thinge, for you in the person of Christe. 2. Corin. 2. vers. 8. 9. 1. as the incestuous person 1. Cor. was there punished and bounde, soe here is he loosed and pardoned. 2. wee see here that their hath bene

beine a chastisement of him, a mulct enioyned and susteined by the delinquent, a rebuke, *ad iudicium carnis*, and therefore not onely ceasinge from sinne and amendement is sufficient 3. the Apostle chalengeth their obedience to his ecclesiasticall auctority, as their pastor and superiour. 4. we see measured the tyme of his penance and discipline, as well accordinge to the weyght of the offence, as also to the weakenelle of the person punished 5. we see here penance enioyned, & therefore more then the satisfactiō of Christ is requisite; for els why would not S. Paule comit all to Christs satisfaction. 6. he doeth it in the person of Christ his vicar, and bearinge his person in this case.

But let a man proue himselfe and so lett him eate of that bread. But if we iudge our selues we should not be iudged. 1. Cor. 11. vers. 28. 31. 1. S. Paule wissheth that we proue and examine ourselues wether we be in sinne or not, before we come to receyue. 2. to proue ourselues, that is to be censed by them, whom he hath made our iudges, & to be iudged by them. 3. this iudgement here taketh away an other iudgement, whereby wee shall be iudged, eternally. 4. it is not enough to sinne noe more, or repent lightly, but also accordinge as wee haue iudged ourselues, to punishe, doe penance and satisfaction.

The practise of the Christians in the Apostles time, accordinge to the Apostles doctrine.

Now after that Ioan 20. Christ had breathed on his Apostles and giuen them the holy ghost to forgiue sinnes, a power as S. Chrysostome noteth li. 3 de Sacer. farre aboue the power of angels, or any worldly princes, then did many that beleued act. 19. 18. come confessinge and declaringe their sinnes to S. Paule, in soe much as he had acknowledged, that he had the ministry of reconciliation, that he was Christes legate, and that he did forgiue in the person of Christ 2. Cor 5. I say thete that beleued came confessinge and declaringe their acts and deeds. *Confitemur actus suos, numeramus actus suos*, that is, by numbers tellinge their deeds, which could not be a confession generall, as to say they were sinners, and had sinned but tould how and euery act to man, for they came to S. Paule. Neither did they this by any compulsion, but voluntarily. And now most likely confession was in vre emonge the faithfull, otherwise how could S. Paule haue knowne that they followed curiouse matters, in soe much as he bad them burne their bookes, except they had confessed their particular sinnes? And albeit noe mentioa is made emonge the other actes of the Apostles of their sacramentall confession, and the vsinge therof after Christs ascension, perhaps because it was omitted to be

be sett downe, as many things els were, as alsoe the Apostles beinge confirmed in grace by the comming of the holy ghost vpon them, committed noe such greuouse and mortall sinnes, which their successors might do, and so vse the benefite of reconciliation by confessinge. For sithence in the prime of gods church, Christs blood beinge yet hotte, & the name of a Christian soe dearly sould, euerie one burninge with zeale and deuotion, caused that sinne was not so sleightly comitted. but after, that deuotion became luke waime and freisinge cold, many fell into diuerse enormities, and so offended God, and needed consequently reconciliation, which wee see euery daye to be more needfull then others.

Now how this sacramentall confession came to be in vre in other countreyes, we may see by diuerse of S. Paules scholers, whom he instructed and sent to teach the same doctrine, which he had taught and informed them, as by S. Crescens bishop of Vienna, S. Trophinius bishop of Arles, S. Denise Areopagite & martyr at Paris, whose doctrine is most plaine for confession as after also S. Crescens and Crescentius beinge S. Paules scholers, conuerted Moguntium to Christianity. In all which places thus conuerted & gouerned euen from the first Apostles till these dayes, confession of sinne to a preist hath bene taught and practised, that euen euery church hath spoken his

owne mothers dialect, and not stept an inch from their conuerters doctrine.

And wheras S. Paule willeth to proue ourselues before we come to the holy sacrament, and after sayeth if we iudg ourselues, we shal not be iudged, his meaninge is, (as we may gather by the rytes of S. Basiles, and S. Chrysostomes masse) to examine by confession themselues, for so did the preists, sayeth S. Basil in this tyme, to prooue and confesse before they went to the deuine mysteries. Furthermore in iudginge ourselues, because man is partial in his owne cause, therfore S. Iames telleth, that we should confesse one to another, and that not to euery one, but to such as ar iudges, and haue auctority to reconcyle, & to whom it was sayd, whose sinnes ye forgiue ar forgiuen, who ar the preists, whom he willeth the sicke to call in.

*The doctrine of S. Iohn and S. Iames Apostles,
conformable to S. Pauls doctrines.*

If we confesse our sinnes, he is faithfull & iust for to forgiue vs our sinnes, and to cleāse vs from all iniquitie. 1. Ioan. 1. vers. 9. 1. here is confession of sinnes particular. *Si confiteamur peccata*, not, *confiteamur peccatores* 2. to man, and not onely to God, because what need we confesse all in particular to God, who knowes all, & the very secrets of our hart, and therfore the publicane sayd. *Deus propitius esto mihi peccatori.* 3. a relyāce
on

on gods promise after the confessing of them for the forgiuinge, his promise was Ion. 20. When he sayd to his Apostles and preists, *whose sinnes yee forgiue ar forgiuen*, therfore confessinge to a preist, God is faithfull and iust accordinge to his institution to forgiue. 4. if this confession should be to God, and so by God onely we should haue forgiunes, the Christ should haue sayd in vaine to his Apostles, *whose sinnes yee forgiue ar forgiuen*, for beinge more easy to confesse to God then to man, none would go to man, and seeke pardon that way. 5. If the confession should be onely to God, if the preist should bynd any and retayne his sinnes, iudgeinge him not woorthy to be loosed, he should dot it in vaine. For he might be absolued by confessinge to God alone, whether the preist would or not; so God should not be faithfull & iust hauinge promised this authority to his preists. 6. to make one place of scripture to agree with another and not to be contrary, but to explicate one by the other, it is most probable that S. Iohn ment of sacramentall confession.

Is any sicke emongest you, let him bringe in the preists of the church, and lett them pray ouer him, annoyling him with oyle in the name of our Lorde, and the prayer of faith shall saue the sick, and our Lorde shall lift him vpp. And if he be in sinns, they shalbe

they shalbe remitted him: Confesse therefore your sinnes one to another, and pray one for an other that you may be saued. 1. Here is confession required of such as ar sick and in sinne. 2. to another besides God, for he bids confesse one to another. 3. this confession is one to another, not in publick to all, but to some one or other. 4. he bids vs confesse that we may be saued, as well as to pray one for another that we may be saued.

The practise of the Christians and doctrine of fathers, touching confession in these times.

Wee can haue noe greater, nor more probable declaration hereof, that confession was vsed euen in the Apostles time, then of S. Ambrose li. 1. de poenit. c. 10. who liued some 380. years after Christ, and who plainly affirmeth in his first booke of penance, that in S. Paules time, it was the custome of the church of God for preists to forgie sinnes (which they could not do except the penitents confessed them) and that without all derogation to Christ. And hence it cometh that euen then S. Iames willeth to confesse, which exhortation to confession sheweth that now the faithfull were acquainted with confession, and that it was accustomed, not onely to confesse to God, but moreouer to man, that is, to some other besides God, and that either priuately or publickly, but nature teacheth vs, that silence and secrecy is best for
secret

secret sinnes; then most likely he ment of auricular confession, and since he bids them confesse to some other besides God, it is most probable, that he would bid them rather goe to the preist, and confesse their sinnes to him, rather then to any other, hauing bidden them calle in the preists before, as also Christ hauinge giuen the Apostles auctority to forgiue sinnes: for els why should they confesse except some absolution or forgiuenesse therby might be had? if for comefort, yet more to preists, who haue the holy ghost giuen them the comeforter. For els man, as man(houlds so much of flesh and so littell of spirit) that knowinge his neighbours faults, would rather when time serues, lay it in his dishe, then to releue him with spirituall comeforte.

Besides as S Iames here bids them calle in the preists, it is most likely, talkinge of confession, remission of sinnes, and to be saued, that as he would haue the preists to annoile the sick, soe the preists should be those to whom we should confesse to haue our sinnes forgiuen, which preists Ioan. 20. can forgiue sinnes. Confesse therefore one to an other, that is, man to man, that is, thou that doest want absolution, vnto them that haue power to giue absolution; therefore confesse your sinnes. Why? because it was said before, if he be in sinne, the sinne shalbe remitted him: who shall remitt them, if it not the preists
G 3
that

that are called in? And why more the preists then any other? because to them it is said Ion. 2. *Whose sinnes yee forgiue are forgiven.* This place Origen, Hom. 2. in Leuit. Chriost. li 3. de Sacerd. S. August. Hom. 12. ex lib. 50. Hom. S. Bernard in his booke of meditations c. 9. expound of that confession which is made vnto a preist. And therfore say these doctors, when S. Iames saieth one to another, it is ment (as the sequels of the woords of the scripture require, pray one for another, confesse one to an other) of preists who must pray for the sick, not the sick for the preists, confesse yee sick to the preist, and not the preists to the sick, and therfore the preists ar called in to annoyle, to pray, and after confession to absolue: for if they be in sinne, their sinnes shalbe remitted. Wherefore no doubt these doctors thought that confession was vsed euen in the primitiue church, and with such as were sick, & so they vnderstood S. Iames. Neyther is it probable that S. Iames ment as our protestants doe, that onely preachinge of forgiuinge of sinnes by Christe, is auayleable enough, and that by onely faith, to saluation: for what needed he then bid them confesse one to an other that they may be saued, when onely beleefe of forgiuenesse without confession, had beene sufficient? S. Basil moouinge a questiō about confession asketh, whether it must be to all men,

men, or to some in particuler, or to the preists onely: he answereth, sith confession is ordained to shewe fruits woorthy of penance, it is thought requisite, *Confitenda esse peccata quibus dispensatio misteriorum Dei committitur*, to confesse to them, to whom the dispensation of the misteries of God is committed.

The doctrine of the fathers next unto the Apostles.

If perhapes any anger, infidelity, or any of the aforesaid offences haue secretly crept into any mans hart, let him not be ashamed to confesse this to him, that hath the care of his soule, that by him by the woords of God, and wholsome counsell, he may be cured, wherby he may by the integrity of his faith and good woorkes, escape the paines of eternall fier, and come to the rewarde of eternall life. S. Clement Epist. 1. ad fratrem Domini Anno Christi 68. First here are the sinnes that are to be confessed sett downe, namely inward and secret anger, infidelity &c. 2. to be confessed to such an one as hath care of our soules, therefore not to the laity but preists. 3. by confessinge to him, and by the woord of God, and good counsell he is cured. 4. by his sownd faith and good woorkes, obtaine heauen and escape hell, that is by satisfaction.

How much more ought wee to honor our spirituall fathers, who are legates to God for

vs, who haue forgiuen vs our sinnes, *nobis peccata remiserunt*, Clem. 1. 2. const. 33. and made vs partakers of the holy Eucharist, who haue receiued power of God, of life and death in iudging vs offenders in condemninge and absoluinge. 1. here is the name of spirituall or ghostly fathers, and legates (as S. Paule taught) for vs and therefore to be honored. 2 a cause why they should be honored, first because thy forgiue sinnes, then restore vs againe to the holy Eucharist, last because they haue power of life and death from God, to iudge and condemne and absolue, therefore more then power to preach forgiuenesse of sinne by Christ. Thou truly (as thou saiest) I can not tell by what means against the order of all discipline didest kicke away with thy heeles and repulse the delinquent, falinge donne before the preist, when as the sinner bashfully (as he ought to doe) confessed himselfe to haue come to seek remedy for his sinnes. Neither wert thou haue ashamed to raile and reuile the good preist, caling him a wretched man, who hath iustified the penitent sinner. Dionis. Arcop. Epist. 8. ad Demophilum: anno Christi 78. Wher note 1. a disorder of an vnrule companion committed against a poore penitent. 2. a declaration of the penitents behauour at that time, to kneele downe before the preist, to come to the preist bashfully &c. to seeke remedy of
the

AVRICVLAR CONFESSION. 153

the preist for his finnes. 3. that as this penitent did, so he ought to doe. 4. a reuilinge of the preist, for that he iustified the sinner, wherby we see iustification came by the preist and confession.

The vniuersall practise of the church agreeable to the fathers doctrine at this time.

It is most apparant that nowe confession was in practise emonge the faithfull Christians; and accustomed emonge the gouerners of the church to instruct the inferior sorte to frequent it often. For as S. Clement noteth in his epistle to the brother of our Lord, that it was the manner and custome of S. Peter, to teach and exhort euey one, to haue a speciall regard ouer euey action he did in his life time. euey hower, in euey place not to be vnmindfull of God, but *firmiter scire cogitationes malas cordi suo aduenientes, mox ad christum allidere & Sacerdotibus Domini manifestare* To knowe firmly all ill cogitations that comes into his hart, and presently to manifest them vnto the preists. This then being the aduise and sownd counsell of S. Peter, noe lesse followed and approued by S. Clement; what may we thinke then of those scholars that were by S. Peter endoctrined and sent to conuert others, and to erect vpp the fabrick of gods church, as S. Adueninus first bishop of Charters consecrated by S. Peter in the ycare of Christ 36. S. Eucha ius first

archbishop of Treuers and by S. Peter taught and sent in that holy mission. S. Clement noe lesse beinge S. Peters scholer by whom S. Nicasius first archbishops of Roane, S. Exuperius bishop of Baione, Tanninus bishop of Eureux, S. Eutropius bishop of Xantes were consecrated and sent to preach and teach. And beinge then that confession hath bene in vse, and practised, as is most manifest in these dioceses without any improvement from time to time; may it not seeme consonant to all reason, that it proceeded by apostolicall tradition euen from the head of gods church, who best knewe to interpret their maisters meaninge, and so continually taught by their successors? Nowe what the manner and custome was of penance, it can not be better known, then by the very direction of S. Clement, who testifieth what the doctrine of the church was for penance, lib. 2. const. apost. to wit. *Quid carni molestum*, and to be either voluntary donne, or enioyned by the spirituall iudge of the conscience, for sayeth he vnto the preists, *Debetis ascribere tempus secundum rationem peccati*, they must allot the time accordingly as the sinne is. Moreouer S. Denis, who was S. Paules scholer, as his doctrine is most plaine for auricular confession, soe noe doubt in Paris by him it had his beginninge, and by his successors the continuance, and by his scholers a further enlargement

AVRICVLAR CONFESSION. 129

ment in many parts of Fraunce, as by his Sanctinus (whom he instituted) by whose industry and labour the Meldenses were conuer-
ted to christianity.

Howe and after what sorte Christians vsed to make their confessions in S. Denise time, especially emonge such as he had chardge of; by his owne declaration appeareth, describin-
ge the properties of a good and lawefull confession c. de pie defunctis. 1. to acknoweledge him selfe a sinner before his spirituall iudge. 2. to be ashamed in his sight, and so 3. to desier absolution. And if it be true that Simeon Metaphastes a grecian relateth apud Surium 23. Iunij, that S. Peter him selfe preached, fownded churches, and ordained preists in England or Britany, and confirmed by Innocent the first, bishop of Rome. Or that Aristobolus his scholer was in England (as diuerse affirme) and there made bishop: noe doubt that doctrine of S. Peter for confession, was taught in England.

*The doctrine of the fathers of the second age
for confession and preists absolution.*

Those whom Christ would haue consecrated vnto him, and appointed in the order of the Apostles, these doe eate the sinnes of the people, and do make intercession for sinne, because by their praiers and oblations, they blott them out, and consume them. Alexan. caulis & Granat. Sacerdotū an. Christi 109. 1.

preists are consecrated in order of the Apostles. 2. they eate the sinnes of the people by absolvinge them by woord of mouthe. 3. they offer vpp oblations and prayers for sinne 4. they blott out and consume sinne.

These wemen which were fallen into heresy and conuerted againe vnto the church of God, were cōfessed. *confessa sunt an. Christi* 175. *Frencf. de Rodanensibus Fæminis l. 1. c. 9. l. 3. c. 4. 1.* a conuersion (after the sinners sale) to the church 2. confession of their fault and sinne, therby to be reconciled.

The practise of the church conformable to this doctrine.

To knowe what the maner of the church was generally in this age, from Pope Alexander and Ireneus his time, till the time of Minutius Felix which was some 30. years after (for he liued in the yeare 230) can not be better knowne, then by the record of Minutius Felix, for thus he writeth in Octavius, that the gentils vppbraided the christians that they worshipped the preists priuities, *iplos adorare solitos virilia sacerdotum*. Which adoration could be nothinge els, but that humiliation, which euery penitent vsed in confession, kneelinge at the preists knees, holdinge vpp their hands in humble maner confessinge their faults and desieringe absolution. In so much that by their lowe and secret speech and holding vpp their hands with
this

AURICULAR CONFESSION. 137

this reuerence at the priests feere, the gentils tooke an occasion to mock all Christians for this worship before their priuities. And from S. Ireneus who was in the yeare of Christ 175. till the yeare of Christ 1160 almost a thousand yeas, that one Waldo of Lyons, with his beggerly companions, broached their heresies, and taught that auricular confession was not necessary; we read not but it was continually practised, as by him selfe, soe by his successors, most of them holy men and saincts, as S. Iustus, Alpinus, S. Martin, Antherus, Antiochus, Elpidius, Eucherius, Vexamius, Lupicius, Austricus, Stephanus, Sacerdos, whom the church of Rome would neuer haue had in such esteeme, had not they beleued towching confession, as the church of Rome alwaies beleued.

The heresy of the Montanists contrary to the fathers doctrine.

About the yeare of Christ 181. beganne the heresy of the Montanists, who denied all power of reconcilinge sinners, abolishinge altogether the ecclesiasticall rites of absolution, mainteinage, that none could be loosed and reconciled by the church, that had fallen after baptisme into any gre uouse sinne; In soe much that S. Hierome Epist. ad Marcellam noteth thus much of them. that for euery sinne they shutt vpp the church doores from reconcilinge, *ad omne penè delictum, eccle*

ecclesia obserant fores, whereas we read daily, *Malo penitentiam peccatorum quam mortem*. But here you are to note, 1. that the Montanists are different from our protestants & held many assertions, which they will neuer yeld vnto: for these condemne vtterly second marriages, thy say that man and wife may parte when they list, they rebaptize. 2. Montanus made himselfe a false prophete, and made Pisca and Maximilla forsake their husbands and followe him, and call the towne where they were borne Hierusalem, and affirmed that women may take holy orders. 3. Montanus and Maximilla beinge both possessed with an euell spirite, did hange themselves, as wicked Iudas did. 4. forasmuch as they say that such as are once fallen, can neuer obtaine pardon and remission of their sinnes, (albeit thy repent neuer soe hartily) is a doctrine contrary to our protestants, who at lest wise think they may haue pardon at gods hands.

The practise of the church contrary to the Montanists heresie.

This heresy of the Montanists was condemned by the church, as also it was confuted by Apollinaris, with sondry reasons in a booke written to Albercius. It was also confuted by Apollonius an ecclesiasticall writer, who at large sett down their hipocrites, deceites, and grosse errors. Besids there were many

AVRICVLAR CONFESSION. 133

many others that opposed themselues against these heretikes in defence of the true cathollicke faith, as Melciades Pope, Rhodon Asianus as noteth Eusebius Caesariensis lib. 7. cap. 19. Read Nicephorus in his 4. booke of his ecclesiasticall story c. 22. where yee may see the beginnunge, the progresse, the absurdities, and withall the excommunication of such as were abettors and maintainers of this heresie.

The doctrine of Tertullian and others of the same age.

Hast thou offended? as yet thou maist be reconciled, thou hast to whom thou maist make satisfaction. Satisfaction is disposed by confession. Confession is the discipline of mans prostrating and humblinge himselfe to cast thy selfe at the feete of the preist. Tertul. lib. de penit. anno Christi 200.

Surely the hiding of thy offence doth yeld thee great gaine, for this shamefastnesse, as if thou shouldest keep from the knowledge of man therefore thou hidest it from God: what? is it better to keep it secret and be damned, then publikly to be absolued? It is miserable so to come to confession. 1. here is after offendinge, reconciling and makinge satisfaction, 2. how satisfaction is made by confession. 3. confession is at the preistes feete. 4. a rebuke for such as for shamefastnesse hide their sinnes from man. 5. in keepinge them

them secret, ensueth damnation. 6. a publick absolution.

Vrbane Pope, *de communi vira & oblationibus fidelium*. Why are the seates in the episcopall churches made so high, and so prepared? that their throne might teach a beholdinge or oversight and power to iudge to binde and loose. Wherupon saierh our Sauiour to these: Take ye the holy ghost, whose sinnes yee forgiue, they are forgiven them. Vrbano anno Christi 222. 1. here is a difference in cathedra churches in the seates of the clergie from the lairie. 2. a difference in height and preparation. 3. a reason because they are behoulders, ouerseers and haue iudiciarie power to bind and loose. 4. what this bindinge and loosening is, what is by the holy ghost to forgiue or retaine sinnes.

Pontian Pope in decretis anno Christi 230. Touchinge the preistes of our Lorde; Knowe you that God is much pleased with them, whom he hath allotted to serue him, and would haue such familiarity with them, that he would by them accept others sacrifices. and by them forgiue and pardon their sinnes, and by them reconcile sinners vnto him, as also that by their mouth, they make the body of Christ, and giue it to the people. 1. heere is the great dignitie and priuledge of preist-hood in vsinge their seruice. 2. how God vseth

AVRICVLAR CONFESSION. 167

vseth preists as meanes for the behalfe of others, by them to pardon and forgiue sinnes, by them to attone vnto him sinners, and by the to haue his body made, wherby is seene a great differēce frō the protestants ministry.

The practise of the church in this age.

As Tertullian (whom S. Ciprian calleth master, sayinge to his Notary when he called for Tertullian. *Da magistrum meum*) describige confession what it is, howe and in that sorte it ought to be donne, by prostration and humiliation of a mans selfe, framminge his conuersation as suppliant for mercy, to putt on sackloth and ashes, to lament and be sory, to fast and pray (*presbiteri aduolui, aris adgeniculari*) to kneele at the feete of the preist, and before the aulter of God, and in soe doinge, *contrectare Christum*, to handell and touch Christ; So againe out of Tertullian it appeareth (as noteth Pamelius l. de poenit. a not. 53.) that this was the accustomed maner and vse in the church of Christ with all poenitents 1. to make a confession of all their sinnes to the preist, then to haue penance, after penance to haue imposition of hands, either by a bishop or by some other of the clergy, this once donne, then had they the holy eucharist giuen them. For confession of sinnes was soe in vse, that euen in these times all such as were to be admitted to the Sacr. of Bap. besids their ordinary praying, their much fastinge,

fastinge, their longe kneelinge, and late watchinge, they moreouer made confession of all their sinnes, accordinge to the baptisme of Iohn. *Tinebantur confitentes peccata*, sayeth Tertulian lib. de baptismo c. 20. Before pope Zepherin, Nouatus the heretick made his confession at Rome, as recordeth Eusebius, li 5. hist. c. 4. and noe lesse would Marcion haue donne sayeth Tertullian, had not death preuented him lib. de præscriptionibus.

About the yeare of Christ 237. Philipp the Emperour a Christian, hauing fallen into some particuler sinnes and notoriously offended, touched with remorse of conscience and desirouse with the rest, to participate of the holy misteries at Easter, was brought by pope Fabian (as saith, Eusebius li. 6. hist. cap. 27.) to such meekenesse and humblenesse of spirit, that beinge not suffered for his offence committed to enter the church doore before he was confessed; he gaue such remonstrance of hartye sorrowe, that humbly prostrating himselfe, he went to confession, and stode in the same ranke wher other penitents were, and soe had his absolution, and was admitted to the holy Sacraments. The which example, as also that which Dionisius Alexander writeth to Fabius of Antioch, may be a sufficient testimony for confession and vse thereof in this age, forasmuch as he telleth, how that Serapion hauinge fallen and lyinge on his death

bed,

bed, desired then most earnestly to haue a preist, and therfore called a Nephewe of his and said vnto him. *Aliquem ex presbiteris ad uoca ad me*, call to me some one preist or other; as then mindful of the tribunall seate of God, would make an atonement by the means of a preist by confession and absolution. Eusebius lib. 6. historiae c. 29.

THE DOCTRINE OF ORIGEN and others of his time.

Origines him 2. in Leuit; & 3. & hom. 2. in psal. 37. & 17. in Lucam. anno Christi 230.

T Here is yet a seauenth although a hard and laborious remission of sinnes by penance, when the sinner washeth his couch with teares, and his teares are vnto him bread night and day: and when he is not ashamed to declare vnto the preist of our Lord his sinnes, and soe seek a medecine according to that which is said; I will pronounce against my selfe vnto my Lord my iniustice and thou hast forgiuen the impiety of my hart: In which also is fulfilled that the apostel S. Iames saieth. Is any man sick emonge you? lett him bringe in the preists, and let them pray ouer him, and if he be in sinnes, they shalbe remitted, confesse therfore your sinnes one to an other. Here note 1. a remission of sinnes by penance hard and laborious. 2. that the penance

penance is to weepe, to shed teares day and night and not to be ashamed to declare his sinnes vnto a preist. 3 that by the preist he hath a remedy or medecine for his sinnes. 4. in that he declareth his sinnes to the preist of our Lorde, he confesseth as it were vnto our Lorde, and the forgeuinge of the preist, to be gods forgeuinge, for els why should he bid him declare it to the preist, and then vnto his Lorde, if the preist had nothinge to doe with it. 5. he vnderstande h S. Iames, when he biddeth confesse one to another, that it is ment of confessinge to a preist, and not to the laikie.

*Antherus pope epist. decret. litteræ Maximini
Imperat anno Christi 229.*

God forbid that I should speake any thinge amisse of them, who succedinge in the degree of the Apostles, doe make with their holy mouthes the body of Christ, and by whom also wee are made Christiāns, who hauinge the keies of the kingdome of heauen doe iudge vs before the day of iudgement. Here note. 1. preistes are not to be euil spoken of. 2 their mouthes are holy, because they make the body of Christ. 3. they haue the keies of the kingdome of heauen. 4. they iudge men, before the last iudgement.

The practise of the church conformable to this doctrine.

Noc lesse doeth Origen for his time, then
the

the former fathers for theirs, and all after one and the selfe same manner, sett downe the vniforme practise of confession in the church of God, for he in the third homely vpon Leuit. declareth plainly, what the penitents ordinarily vsed to confesse and declare vnto the preist, as sinnes that haue bene committed in secret, sinnes by speach and woords, yea such sinnes as are the most inward secrets of our thoughts. *Cuncta necesse est publicari, cuncta preferri, preferri autem ab illo, qui & accusator peccati est & incentor.* And beinge moreouer great regard to be had for choise of a good ghostly and spiritual father, he thus aduiseeth (which aduise had bene needlesse, had not the custome bene to goe to confession) *Circumspicere debes diligentius cui debes confiteri peccata tua,* speaking to such as went to confession to be very carefull and circumspect, to whome they confesse their sinnes; yea withall to fulfill his precepts and commands, soe that if the ghostly father (hauinge showed himselfe a wise and mercifull phisitian) hath giuen thee any counsel, or said any thinge to thee. doe it, and follow it. In soe much that if he shall see and vnderstand such and such to be thy greifes, that then they ought in publick to be declared to the whole congregation, and so to be healed, the rest edified, and thou thy selfe cured. Surely saith Origen there ought to be hadd
great.

penance is to weepe, to shed teares day and night and not to be ashamed to declare his sinnes vnto a preist. 3. that by the preist he hath a remedy or medecine for his sinnes. 4. in that he declareth his sinnes to the preist of our Lorde, he confesseth as it were vnto our Lorde, and the forgeuinge of the preist, to be gods forgeuinge, for els why should he bid him declare it to the preist, and then vnto his Lorde, if the preist had nothinge to doe with it. 5. he vnderstandeth S. Iames, when he biddeth confesse one to another, that it is ment of confessinge to a preist, and not to the lairie.

*Antherus pope epist. decret. litteræ Maximini
Imperat anno Christi 239.*

God forbid that I should speake any thinge amisse of them, who succedinge in the degree of the Apostles, doe make with their holy mouthes the body of Christ, and by whom also wee are made Christiāns, who hauinge the keies of the kingdome of heauen doe iudge vs before the day of iudgement. Here note. 1. preistes are not to be euil spoken of. 2. their mouthes are holy, because they make the body of Christ. 3. they haue the keies of the kingdome of heauen. 4. they iudge men, before the last iudgement.

The practise of the church conformable to this doctrine.

Noe lesse doeth Origen for his time, then the

the former fathers for theirs, and all after one and the selfe same manner, sett downe the vniforme practise of confession in the church of God, for he in the third homely vpon Leuit. declareth plainly, what the penitents ordinarily vsed to confesse and declare vnto the preist, as sinnes that haue bene committed in secret, sinnes by speach and woords, yea such sinnes as are the most inward secrets of our thoughts. *Cuncta necesse est publicari, cuncta preferri, preferri autem ab illo, qui & accusator peccati est & incentor.* And beinge moreouer great regard to be had for choise of a good ghostly and spiritual father, he thus aduiseeth (which aduise had bene needlesse, had not the custome bene to goe to confession) *Circumspicere debeas diligentius cui debeas confiteri peccata tua,* speaking to such as went to confession to be very carefull and circumspect, to whome they confesse their sinnes; yea withall to fulfill his precepts and commands, soe that if the ghostly father (hauinge showed himselfe a wise and mercifull phisitian) hath giuen thee any counsel, or said any thinge to thee. doe it, and follow it. In soe much that if he shall see and vnderstand such and such to be thy greifes, that then they ought in publick to be declared to the whole congregation, and so to be healed, the rest edified, and thou thy selfe cured. Surely saith Origen there ought to be hadd
great.

great deliberation and mature aduise of such a phisitian. Hereby it is manifest that albeit the practise was in the church to confesse, yea the most secretest sinnes of all. and that secretly, yet some sinnes were to be confessed publicly, which were either publicly committed, or for some other peculiar reason by the good and ghostly aduise of the preist, counselled so to bee declared. For as a littell before in Tertullians time, thy were baptised confessinge their sinnes, yet he reioyseth much that they did not publicly confesse their iniquities and filthy sinnes. *Nobis gratulandum si non publicè confitemur, iniquitates aut turpitudines nostras.* Tertul. l. de baptis. c. 20. And for the vse of doinge this publick penance and secret, how when, and for what crimes, he after els where declareth; for saith he, in greater crimes the custome is to doe but once penance: for common sinnes which we daily incurr, we must receiue penāce alwaies, & redeeme them without intermissiō. What he meaneth by penance for greater, and that to be donne but once, appeareth after by S. Augustin Epist. 54. that it is publick penance, where he geueth the reason why it should not often be reiterated. And that in this time it was the custome to goe to confession before the receiuinge of the holy Eucharist (wherby it is plaine that they vnderstood S. Paule when he said. *Probet seipsum homo,* &

sic

fic de pane illo eda to be mē of purging their
soules by confession) is euident by this that
vpon their rashnesse and negligence in this
respect, he tooke an occasion to chide some
to be carefull and mindfull in this behalfe.
Origin in psal. 38. homil. 2.

The doctrine of S. Ciprian bishop and martir
epist. 16. l. 3. ad plebem. anno Christi 248.

How much more with greater faith and
feare doe these dischardge their conscience,
who albeit they haue not talen into any great
offence, either to sacrifice or to subscribe to
idolatry, yet perhapes because they might
haue had such thoughts in mind, thy will
confesse the same plainely, simply and sorow-
fully vnto the preists of God. And therefore
lett euery one confesse his sinne whilest the
offender is yet liuinge, & his confession may
be admitted, and his satisfaction and forgiue-
nesse by the preists is acceptable with God.
Here note. 1. by faith and feare, is the dis-
chardge of conscience against the Magdebur-
gians that say the doctors make no mention
of faith. 2, confession not onely of outward,
but inward and verie sinfull thoughts of min-
de against Luther. 3 a manner of confessing,
vid: plainely, simply, sorowfully. 4 to whom
we must confesse, to the preists of God. 5.
when we must confesse: in our life time, for
soe confession and satisfaction is auailable.
6. that preists doe forgiue sinnes, and that by
them

them we obtaine forgiuenesse, of almighty God. To knowe nowe the vse and custome of this age, for the admission of penitents vnto the holy rites, it shalbe a sufficient profe, to read but that which the whole church of Rome (then euen by our aduersaries graunte the true and mother church) hath written to S. Ciprian (Ciprian Epist. 31.) concerninge the discipline and seuerity therof for confessiō & absolution, which they caled. *Nervos seueritatis*, the sinewes of seuerity; which they would haue fully practised in all seuerity, beinge noe neweborne custome, but longe before obserued of their auncients sayinge, that it was, *Antiqua seueritas, antiqua fides, disciplina legitur antiqua*, an auncient seuerity, an auncient beleefe, an auncient discipline, and he that shall do thus satisfaction to God, shall not onely deserue pardon, but haue a roome in heauen saith S. Ciprian Epist. 55. And by S. Ciprian himselfe (as in his epistel which he writt vnto the people) it appeareth also, that confession was then practised, and so ought to be, *secundum disciplinam Domini*, and further that in absoluinge the delinquent, the bishop and clergy did lay hands vpon him, and moreover, that the penitents should confesse their sinnes, and make satisfaction in this world by the preist vnto God, obtaininge remission & forgiuenesse by the preist. In so much that

S.

S. Ciprian in his sermon *de lapsis*, declareth, that the egerneſſe to confeſſe in his time (after the ſtorme of perſecution a littell ceaſed) was ſuch; that the penitents confeſſed not onely their externall acts and deeds, but euen their very thoughts and cogitations vnto the preiſts of God. Mow forasmuch as deacons in S. Ciprians time, did impoſe hāds vpon delinquents heads, it was permitted for publick penance, and by the auctority of the biſhop, and in his ſteed, and in time of neceſſity; which impoſinge and abſolution, was not from ſinne, for that belongeth onely to the preiſts. See S. Ciprian who further noteth Epist. 55. & *sermo. de lapsis*, that they did doe ſatisfaction to purge them, from ſinnes, and that this was the faith in the Apoſtles time, and all faithfull Chriſtians did ſoe.

The heresy of the Nouatians contrary to the fathers doctrine.

About this time, the Nouatians proceedinge from one Nouatus, renewed the heresy of the Montaniſts ſome 50. years after. In ſo much that Socrates in his fourth book of his history, teſtifieth that Nouatus their captaine ſhould write vnto all churches (for he had gotten auctority in beinge made a mocke biſhop by ſtelth and not by canonical order) that no ſinner ſhould be admitted vnto the holy miſteries, that had ſacrificed to Idoles, ſoe that his doctrine was to exhort them

onely to penance, and for the rest, to remitt wholly the forgiuenesse of their sinnes to God onely, who could and had onely auctority to forgiue sinnes. Here note 1. if our aduersaries grownd their negative doctrine of denying confession to a preist vpon Nouatus, then it proceedeth and hath its beginninge from one that in his youth was possessed with an euil spirite, a coniurer, a man putt into orders against all order and lawe, a bishop made by stelth and by intrusion 2. if his doctrine should be true, why would then Christ suffer his church to be in error in confessinge, and preists absolvinge, either till the Montanists beganne, or till now some 255. years, when Christ said he would be with his Apostles till the worlds end, to teach gouerne and direct thē with his holy spirit in all truth, and now in the beginninge should fall into heresy and vtter blindnesse? 3. the practise of confession and preists absolution from all sinne, was then the practise of the church, or els why did Nouatus now deny it, and forbid all penitents to seek absolution, and forgiuenesse in the church but of God onely, being contradicted for his doctrine of all? 4. if Nouatus doctrine be true, then is the other doctrine of confession false, why then did not Nouatus call a councell, and condemne his predecessors and former bishops of heresy? but this we neuer reade, but rather the contrary,

trary, that the Nouatians were censured for heretickes for denyinge absolution, as shall presently appeare. 5. the Montanists and Nouatians did not denie but that preists might preach and teach forgiuenesse of sinnes by Christ, but denyed that power to absolue was giuen them Ion. 20. whose sinnes ye forgiue are forgiuen, therfore in contradictinge the church, it is plaine that the meanninge of the woords of Christ Ihon 20. was vnderstood of the whole church then for preists to forgiue sinnes and absolue, and not to preach onely forgiuenesse of sinne.

The practise of the church for condemnation of the Nouatian heresie.

Against this heresy of Nouatus, was held a councell at Rome by Pope Cornelius of 50. bishops, as many preists, and many more deacons, where it was examined and condemned. And albeit the decrees of this councell are not extant, yet Eusebius Cæsariensis in his sixt book of his ecclesiasticall history and 34. chapter, geueth sufficient testimony of it. Moreouer the councell of Nice held this heresy of Nouatus so damnable, that it prohibited, that none of this sort should be receiued againe into the lapp of gods church and participation of the holy misteries, except by publicke abiuration of that heresy, they promised to folowe the prescript order, all precepts and commandements of the holy

mother church: concil. Nicen. ca 8. What learned men and holy doctors haue opposed them selues by writinge against it, is most apparant. For both S. Ciprian de lapsis. in his time S. Ambrose in his booke of penance. S. Chrysostome in a treatise intituled of repairinge one that is fallen, as also Lactantius l. 4. diuini inst. c. 17. writt most learnedly against the Nouatians; in soe much that Lactantius makes confession a note of the true church. After that Nouatus had begun his heresy, it was thought conuenient to certaine bishops, to appointe a penitentiary preist for euery publick and notoriouse delinquent to confesse vnto, and to do publick penance, before they could be admitted to come to the holy Eucharist: for before the heresy of Nouatus began, not any were compelled to goe to any certain preist, neither to confesse publickly their sinne, albeit some accustomed by counsell of the preist to confesse some notoriouse crime publickly, for their more confusion and repentance, hauinge transgressed publickly, yet they were not bound vnto it, but it was sufficient priuately to confesse all their sinnes, and to do penance ether priuately or publickely, as the preist should thinke most conuenient and for his good, this is manifest by Origen Hom. 2. in psal. 37.

S. Ciprian Epist. 13. l. 3. Writing to Stephen Pope

Pope of Rome, declareth how that one Martianus the fift bishop of Arles in order after S. Trophinus S. Pauls scholer, was become a Nouatiā, wherby it appeareth that he did degenerate from the doctrine of his forefathers, and that because he was an inuouator, and against the custome of the whole church his name was giuen vpp to the Pope and censured as an hereticke.

The doctrine of S. Ciprian or some other ancient author of his time. Ser. de ablutione pedum.

After Baptisme which can not be iterated we haue aliud lauacrum, an other regeneration.

Concilium Ancyranum

As many as haue fulfilled their penance of their years space, let them be receiued to the holy Eucarist without offering. an. Christi 316. *Lactantius in the end of his fourth book of diuine institutions cap. 17*

Because all heretickes thinke themselues Christians, and that theirs is the catholick church, it is to be aduertised, that that is the church, in which is confession and penance, which most profitably doeth cure and heale the sinnes and wounds, vnto which the imbecility of mans fleshe is subiect. Againe he saith he; If we confesse our sinnes wee satisfy God and obtain pardon. Here note. 1. first it is the catholick church, in which is

the vse of confession and penance. 2. that it is a confession to a preist, for all heretickes will confesse vnto God, therfore confession to a preist, is a distinctiue note of the catholickes from hereticks who vse noe confession to a preist. 3. that confession doeth heale and cure the sinnes, and hereby wee doe satisfaction and obteine pardon.

The practise of the church conformable to this doctrine.

In this age there was practise in the church of God, both of a penitentiarie preist, as also priuate and publick penances enioyned by the preist vnto sinners and notoriouse delinquents. A publick penance was then enioyned, when the sinne committed was publick, and so satisfaction to be donne publickely for it, in, and before the face of the church. Priuate penance was then ordained, when for the sinne declared secretly to the preist by confession, he had penance enioyned to be donne secretelie.

And albeit by reason of these publick penances, a custome might (in the heate of Christians deuotions as in Campania after their did) growe, that there the bishops did allowe, that the penitents for euery secret sinne confessed, should doe publick penance, and haue their sinnes recited publickly, *per modum libelli*, for their greater confusion and satisfactiō, yet this maner was reprehended

ded by S. Leo as after shalbe declared, and order sett downe, that secrett sinnes should onely (accordinge to the nature of secrecy) be confessed secretly, and secrett pennance done for them: Whereby is euident, the two former sortes of penances.

The accustomed maner to do solemne penance was this, which was enioyned for some great and heynouse sinne. First in the beginninge of Lent, the bishop and preist with the penitent, meets at the doore of the cathedral church barefooted, his head shorne, with demisse looke, and so sayinge the seauen penitentiall psalmes, the bishope layes his hand vpon the penitent, sprinkels him with holy water, layes ashes vpon his head, and puts on a hayrcloth, & so declares vnto him, that as Adam was cast out of paradise, so he is cast out of the church, and thus the bishop bids the clergie to driue the penitents foorth, recyting this verse: *In sudore vultus tui.* In this maner all lent thy continewe till sheer-thuriday, and then are they brought by the clergie to the church, and continewe till the octaues of Easter without eyther receyuinge the holy Eucharist or the Pax: and this done, they depart againe & doe as they did before, till the beginninge of lent againe, euery yeare vntill such tyme, their penance be expired, & so to be reconciled to the church. Soe we read, that in the councell of Ancyane, there

were some times three years penance enioyned. Now for these publick penitents, there was appointed a distinct habite, a seperate place, an appointed time, and foundry punishments. Their habite was of a dusky couler with heircloth, their head pouled and shorne (women excepted who went veiled) and this custome was in Tertullians time li. de poenit. anno 200. In the age of Pacian anno 393. as appeareth in his parenisy to penance. In the time of Optatus 370. In the time of S. Ambrose ad virg. lap. c. 8. 380. and when the councel of Agatha was held in the yeare 439. where is both mention made of habite and shearinge of haire. The place to do this penance in was diuerse, for S. Gregory Neocæsariensis in his canonicall epistle mentioneth five. The first in the lower part of the church furthest from the alter without the church doore, and had his name by their weeping lamenting and prayer. The second within the church, a place of hearing praier, but not admitted to praier. The third within both to heare and communicate & in praier, yet not to come to masse, a place onely to pray and contemplate. The fourth to come neere the alter and to the sacrifice, yet not to communicate at the alter where they stood. The fift a place of expectation to be reconciled when they had fulfilled their penance. The time for enioyninge solemne penance was

was on ashewedensday. *In capite ieiunij*, as noteth Gratian dist. 50. can. *In capite ieiunij*. The time of reconcilinge was on sheerthursday. *in cena Domini*, as noteth Innocentius Epist. ad Decentium c.7. The diuersity of pu- uisements were. 1. abstinence from holy misteries as S. Ciprian obserueth lib. 5. Epist. 8, & ser. de lapsis. 2. inhability to be promoted to the clergy. Syrius Epist. 1. c. 14. 3. not to marry (except younge men) Leo Epist. 92 ca. 12. 4. neuer to be souldiours. Leo ibidem. 5. not to be godfathers in baptisme or confirmation. Concil. Pariensi. 6. if thy be sick to want extreme vnction. Innocentius ad Decentium 7. euery fastinge day to come to church, and to bowe their heads to the preist, who should lay his hands vpon them and praie for them. Concilium Carthaginense can. 80. 8. to bury the dead by the same councill of Cartha. ca. 91 6. not to go to any bathes or banquetts, but to refuse if they be inuited. Pacianus in parenesi.

The doctrine of S. Antony ex Albanasio & Euagrio in eius vita. Anno Christi 330.

It is a speedy way to vertue, if euery one would marke that which thy doe, or would declare all their thoughtes of their minds to their brethren. Here note first a marking of our actions, and declaringe of our very thoughts. 2. to declare them to our brethren. what these brethren bee S. Iames saith, it

is to confesse to an other; What this other is, hath bene declared before out of the holy doctors, that they are preists, whom S. Iames bids call in, and to whom Christe (Ioan. 20.) hath giuen power to forgiue sinnes.

Concilium Leodicenum in Siria orientalis ecclesie in can. 2.

Those which fall into diuerse sinnes, and makes a full remonstrance of their perfect conuersion by their praier, confession, and penance, the time of their penance is to be allotted according to the quality of their sinnes. Here note. 1. a perfect conuersion can not be but by praier, confession and penance, therfore it is not enough to repent onely, and change the minde from sinne. 2. that this penance is a satisfactory penalty enioyned by the preists, for the time is allotted by them, according as their sinnes are. And how can they know their sinnes to allott penance, and the quality therof, but by confession?

S. Athanasius bischope of Alexandria sermone in illa verba, profecti in pagum.

Let vs examine our selues whether our bonds are loosed, that we may profite vnto better: If that they be not loosed, offer thy selfe to the disciples of Iesus, they are heere which can loose thee by that power which thy haue receiued of our Sauour: whatsoeuer you shall bind in earth, shalbe bound in heauen, and whatsoeuer yee shall loose in earth shalbe

AVRICVLAR CONFESSION. 179

shalbe loosed in heauen, and if yee remitt anyes sinnes they are forgiuen them. Here note. 1. we must examine our consciences whether we be bound or loosed. 2. if we be bounde, we must offer our selues to the disciples of Christe to be loosed. 3. what these disciples are: he saith they are *here*, meaning the preists of God, whom S. Paule calleth Christs legates, and are indeed the disciples of Christ, for he can not meane of the Apostles or disciples which are in heauen, but such as are heere, that is, now extant and then in S. Athanasius his time. 4. that these by Christs institution, haue power to bind and loose, to forgiue sinnes.

The practise of the church accordinge to these fathers doctrine.

In this age 366. the Emperors Gratian, Valentinian and Theodosius decreed, that all people (whom the Empire of their clemency did gouerne) liue in that religion which deuine Peter deliuered to the Romans as the religion by him taught, and enduringe to this day, namely to their times. Which religion left by S. Peter is euident; and he himselfe taught concerninge the ordringe of a mans conscience, to enter into it, to thinke vpon his deeds, and so to manifest them vnto a preist. Thus S. Clement writeth of him, who best knewe the custome of those times, and S. Peters intent. Epist. ad fratrem Do-

mini. Moreouer that auricular confession was practised in Rome, appeareth by S. Clement, Alexander, Antherus, Vrbanus, Pontian, euen vntill Damasus his time, when also was the practise of confession, which S. Hierome saith, was then a publick vse and custome in all the church; Now then if auricular confession had bene against the prescript and woord of God, it is most certaine, that these Emperors would haue had a more carefull respect, then to haue remitted them selues to the Romaine religion, Damasus beinge then cheef head, and Peter Patriarch of Alexandria for the east church. Yea rather if this had bene false doctrine, they should haue entertained the Montanists and Nouatians condemned by the sea of Rome, whom notwithstandinge it is manifest that they held, as heretickes and anathematized persons. In the second canon of the auncient counsell of Laodicia it is manifest, that the maner of those times was, to enioyne penitent sinners in confession to say praiers, and to giue almes, for penance and satisfaction for their sinnes. By the Apollogy of S. Athanasius, as also S. Hilary it is euident, that certaine bishops of Britany, were present at the councell of Sardica, as also at Ariminum, S. Hilary praisinge and extollinge those bishops, which truly he would neuer haue donne, had not they concurred with the Romaine church, &
iumpt

sumpt with him in his opinion for religion in all points, confession beinge one: Whereupon wee may gather that confession then was vsed in Britanie.

The doctrine of S. Hilarie ca. 18. in Mat. S. Ephrem and S. Basil. Hil. an. Christi 370.

For terror and feare of that by which all in presente should be contained: he sett before the immouable iudgement of the apostolical seuerity (that is) whosoever they should haue bound here in earth (that is) left tied in the knotts of sin, and whom they should haue loosed (that is) by confession pardoned, these same (such beinge the condition of the apostolicall sentence) should also be loosed or bound in heauen. Here note first, the apostolicall iudgement is immouable, that is, whatsoever they iudge, God doeth ratify it. 2. it is a seuerity, which seuerity is in inflictinge punishments vpon penitents, and this he calleth apostolical. 3. thy bind sinners in sin, and loose sinners from sinne, by their apostolical sentence, therefore they do more then preach forgiuenesse or bindinge and loosinge by Christ. 4. by confession pardon is obtained.

Saint Ephrem in illud, Attende tibi. anno Christi 380.

To open and declare his sinnes to spiritual men, is a great signe of amendement of life: but to hide them, a token of an ill affected mind: therefore it behoueth that such an one, who

Who confesseth with all humilitie, be greatly comforted. Here note first, an opening and declaring of sinnes. 2. to spirituall men, not to laie men. 3. a difference betwixt him that openeth his sinnes, & him that hideth them, the openinge a signe of amendement of life, the hidinge a token of an ill affected minde 4. wee must confesse and declare our sinnes with all humility. 5. the behauiour of the spirituall man or ghostly father, towards the penitent (vid) to comfort him.

5. Basil in questionibus breuioribus regula 229

The selfe same reason altogether is in confession as is in the openinge or disclosinge the defectes of a mans body. For neither rashely do we disclose these to euery one, but to such as are expert to cure them: Soe ought not the confession of our sinne be made, but to such as can heale them. Wherefore as he saith, regula 228. Our sinnes necessarily ought to be opened to those to whom the dispensation of the misteries of God is committed 1. a comparison betwixt openinge our sinnes by confession, and tellinge our defectes, that as rashely we do not disclose our infirmity, so rashely we should not confesse. 2. our sinnes must be opened to such as can heale them. 3. they that can heale them are such, as haue the dispensation of the misteries of God committed to them, ergo not to all, but to preists, who are the dispensators. 4. thy ought necessarily

fairly to be opened.

The practise of the church agreeable to this doctrine.

It was accustomed amonge the monkes of this age (as S. Basil noteth of the institution of monkes) to make a publick confession *collecta sinaxi*, and that by noe means any offender should keep secret his sinne committed, but declare it albeit euery one heard it, *ut per communem orationem sanetur morbus*, that by the common praier of all, his disease might be cured. More, in an answer to one that was mndfull to confesse his sinne, and demandinge whether he ought to confesse them to all men, or but to some, or to the preists alone, he saith that confession is instituted to this end, that when any is conuerted from his former sinnes, he must shewe fructs woorthy of penance, and therfore necessary to confesse his sinnes to such, as the dispensation of the misteries of God are committed vnto; wherby euidently appeareth, both a confession in generall to a l; and a confession more particuler to the preist of God, and that necessarily to be opened. Moreouer both by the rites of S. Chrysostomes and S. Basils masse is euident, how that preists ordinarily went to confession before they celebrated masse: for saith S. Basil of that age; It is behoufull for the preist that goeth to celebrate the deuine misterie, before all thinges to be con-

184 A TREATISE OF
confessed.

*The doctrine of the Audeans, contrary to the
practise and doctrine of the church*

About this time spronge the heresy of the Audeans soe named of one Audeus, as is manifest by Theodoret l. 4. of his heroicall fables, who albeit thy allowed confession of sinnes yea and commanded it, and withall gaue absolutiō, yet neuerthelesse they enioyned noe penance. Wherupon the penitents seinge that confession was exacted at their hands, they in sporte and meriment would conceale their great sinnes, and onely confesse the lesser. Concerninge which heresy we may note first, that albeit this heresy held confession and absolution, yet in denyinge penance, and for not enioyninge it. it was condemned as contrary to the custome and practise of that time in the church of God; wherby is plaine that the vse then, was to confesse, and preists to absolue and enioyne penance. 2. that these were not so farre gone as our protestants, for they commanded absolution, onely made no matter of penance. 3. the Massilians an other crew (though different in some things) iumpt with the Audeans in this, that they would forgiue sinnes without regard had to anie penance, or to any vse of church cannons.

*The doctrine of S. Ambrose lib. 2. de peniten
tia cap. 7. contra Nouasianos and others of his*

*of his time for confession and preists
absolution. an. 380*

Why doe yee impose hands, belecue the woorkes of benediction, if perhaps any sick man recouer? why doe ye presume that some by you are clesed from the filthe and sinke of the diuel? why doe ye baptise, if that by man sinnes are not forgiue? In baptisme there is a remission of all sinnes: and what difference is there, whether by penāce or by baptisme preists challenge this auctority vnto them, there is one ministry in them both. & li. 2. de pœnit. ca. 2. Naaman Syrus (saieth he) beleueed not that his leprosie could be cured by water, but that which was impossible, God hath made possible who hath giuen vs such grace. Againe, it seemes impossible that by penance sinnes should be forgiuen, but Christ hath graunted this vnto his apostles, which from the apostles is translated to the office of preisthood, therefore it is made possible, which before seemed impossible (. Et lib 2. de pœnit. ca. 9. he saieth) wilt thou be iustified? confesse thy sinnes, a shamefast confession of thy sinne, looseth the knots of thine offences. Here 1. note, that penance remitteth sinnes, as well as baptisme. 2. remitting sinnes in both, is donne by preists, as Christs ministers. 3. it is possible for man to forgiue sinnes by Christs auctoritie. 4. this auctoritie is translated from the apostles,

to

to the preists. 5. by confession we are iustified, for confession looseth sinnes.

*S. Diadochus Episcopus Photinensis cap 100
de perfectione.*

We must examine diligently and exactly our confession, lest perhapes our conscience may lie vnto it selfe, whilest it suspecteth, that it hath made a good confession.

Gregorius Nissenus epistola canonica ad episcopum Misenensem, vide bibliot. hecam sanctorum patrum to. 1. anno 380.

It shalbe very well if that this day we bringe not onely those, who by regeneration by grace of baptisme are transformed: but also those who by penance and confession ascend to life euerlastinge. Boldly shew thy selfe vnto a preist, open those thinges that are bidd. Vncouer the secrets of thy mind, as secret wounds vnto the Phisitian, and he shall haue regard both of thy honor, and of thy health. Wher note 1. by penance and confession, we may ascend to life eternall. 2. we must shewe the very secrettes of our thoughtes to a preist, not to the laitie. 3. the preiste is the phisitian to cure. 4. confession is noe impeachment of credit, because the preist must haue care of the penitents honor, as well as of his soules health.

The practise of the church conformable to this doctrine of the fathers.

There hath not euer any heresie bene raised

in

in the church of God, but it had bene impugned, vtterly condemned, and put to silence: for the heresy of the Nouatians, albeit it was maintained by some fewe, yet still it was refuted from time to time of the best learned, and holiest men. Hereupon S. Ambrose bendinge the maine sinewes of his force against them, setteth downe most plainlie, what then was the custome of the church, for confession and preists absolution; Ambrose li. 2. de poenit. c. 9. And by him we may knowe, that there were many, which did willingly confesse their sinnes priuatelie to preists (which is that we Catholickes nowe call, *Auricular confession*) but altogether refused to doe any publick penance in the church. For saith he, *publicæ supplicationis renocantur pudore*; It is the shame of publick confession which doeth make them shunne it. And for further prooffe Paulus (who was S. Ambrose his cleerk) thus much wittnesseth of those times in S. Ambrose his life, that he was accustomed to heare secret confession, and that as oft as any by remorse of conscience, fell to bewaile their sinnes with tears, he noe lesse shedd tears in great aboundance, *ut ita flebat ut & illum flere compelleret, ita commiseratione efficiebatur.*

What maner S. Ambrose did vse in absolvinge, as alsoe other preists he relateth that they vsed to pray, *preces premitit*, and after

to the preists. 5. by confession we are iustified, for confession looseth sinnes.

*S. Diadochus Episcopus Photinensis cap 100
de perfectione.*

We must examine diligently and exactly our confession, lest perhapes our conscience may lie vnto it selfe, whilest it suspecteth, that it hath made a good confession.

Gregorius Nissenus epistola canonica ad episcopum Misenenx, vide bibliothecam sanctorum patrum to 1. anno 380.

It shalbe very well if that this day we bringe not onely those, who by regeneration by grace of baptisme are transformed: but also those who by penance and confession ascend to life euerlastinge. Boldly shew thy selfe vnto a preist, open those thinges that are hidde. Vncouer the secrets of thy mind, as secret wounds vnto the Phisitian, and he shall haue regard both of thy honor, and of thy health. Wher note 1. by penance and confession, we may ascend to life eternaill. 2. wee must shewe the very secrettes of our thoughtes to a preist, not to the laitie. 3. the preiste is the phisitian to cure. 4. confession is noe impeachment of credit, because the preist must haue care of the penitents honor, as well as of his soules health.

The practise of the church conformable to this doctrine of the faith.

There hath not euer any heresie bene raised
in

in the church of God, but it had bene impugned, vitterly condemned, and put to silence: for the heresy of the Nouatians, albeit it was maintained by some fewe, yet still it was refuted from time to time of the best learned, and holiest men. Hereupon S. Ambrose beading the maine sinewes of his force against them, setteth downe most plainlie, what then was the custome of the church, for confession and preists absolution; Ambrose li. 2. de poenit. c. 9. And by him we may knowe, that there were many, which did willingly confesse their sinnes priuatelie to preists (which is that we Catholickes nowe call, *Auricular confession*) but altogether refused to doe any publick penance in the church. For saith he, *publicæ supplicationis renocantur pudore*; It is the shame of publick confession which doeth make them shunne it. And for further prooffe Paulus (who was S. Ambrose his cleerk) thus much wittnesseth of those times in S. Ambrose his life, that he was accustomed to heare secret confession, and that as oft as any by remorse of conscience, fell to bewaile their sinnes with tears, he noe lesse shedd tears in great aboundance, *et ita flebat ut & illum flere compelleret, ita commiseratione efficiebatur.*

What maner S. Ambrose did vse in absolvinge, as alsoe other preists he relateth that they vsed to pray, *preces premitit*, and after

after to say as we now say, *Misereatur tui*, and after when he gaue absolution, then his maner was to say, *in nomine patris & filij & spiritus sancti*, euen the very selfe order, as now is vsed in the church of God, that the whole world may see, that there is one language, and one sett order from time to time obserued, contrary to the course of heresy, which commonly is most constant in inconstancie.

Moreouer as Thomas Waldensis noteth, and it is recorded in the tripartite history li. 6. c. 1. that Iulian the Apostata, framminge fitt occasion to the vtter ouerthrowe of all religion, vtterly abandoned confession, *studebat abrenunciare confessioni*: Which argueth the practise in like sorte of the time, and malice which the wickedder sorte of Christians haue alwaies had against confession.

By S. Gregory Nissene appeareth that it was vsuall about Easter euery yeare to make their confessions, and so continually in practise euen till this age, and which after by negligence was omitted, by positieue lawe was commanded. Neither was the practise of the church in these daies for preists onely to preach forgiuenesse of sinnes, and that the ministry of preists consisted onely in this, to denounce pardon of sinne by Christ, but that by them sinnes were pardoned: For the Nouatian heretickes denied not, but

but preists might preach forgiuenesse by Christ, but gaineſaied the whole church, that preists had auctority to forgiue sinnes. for this cause and for noe other, S. Ambrose writeth against them, to prooue the manifest truth of preists abiolution.

And wheras the 4. councell of Carthage c. 78. anno Domini 398. mentioneth in the act of penance (Imposition of hands) albeit this ceremony was practised in most auncient churches, and now is vsuall to lay hands on the penitents head, yet this ceremony apperteineth not to the substance of absolution: for it is said Iohn. 20. whose sinnes yee forgiue are forgiuen, and not vpon whom yee shall impose your handes. Tnerfore Saint Thomas opuscul. 22. de Sacra. absolut. accounteth it not an essentiall poynt. And further when the 4. councell of Carthage cap. 80. biddeth that euery fastinge day the penitents shall come to the church to the preists, and that he shall impose handes vpon them, and cap. 78. that after a daungerouse sicknesse (though by confession their sinnes be forgiuen) they must haue handes layed vpon them, this is onely vnderstood, of a ceremony of absoluinge from excommunication or such penalties, which ordinarily was donne by imposition of hands.

The

*The doctrine of the fathers. Pacianus Episcopus
Barcilonenfis parænesi ad pœnitentiam.
anno 393.*

I speake vnto you breethren, who refuse penance after your sinnes committed, to you I speake that are so fearfull after so great bouldnesse, so shamefast after your sinne, who are not ashamed to sin, yet ashamed to confesse. Behould saith the apostel vnto the preist, laie not hands sleightly vpon any, neither do you communicate with others sinnes. What wilt thou do, that doest deceiue the preist, that doest deceiue him ignorantlie, or els doest confound him, with hardnesse of proouinge, not knowinge all to the full? Wher note. 1. he teacheth that penance must be donne after sinne. 2. of the shamefastnesse of sinners to confesse, which can not be but to man, from whence shame riseth by confessing. 3. it is the preist that doeth lay hands vpon the penitent, which he must not doe sleightlie. 4. that they deceiue the preist, when they do not confesse all to the full.

Epiphanius li. 4. heres. 38. li. 2. heres. 36.

The church hath two penances one after another, that is baptisme, and the other the Sacrament of penance. *Das enim reuersionem
& pœnitentiam post pœnitentiam.*

*Gregorius Nazianzenus oratione ad cives i-
more percussos. anno 390.*

Yea you rulers and presidents the lawe of
Christ

AVRICVLAR CONFESSION 197

Christ doeth assubiect you to my rule and throne, for we are with power yea more ample and perfect power. Here note 1. the preistes haue power ouer rulers and presidents. 2. preistes haue a tribunall and are iudges. 3. and that by the law of Christe.

Concilium Carthagenense 3. can 32 anno 397.

Lett the times of penance be appointed by the arbitrement of the bishope vnto euery penitent, accordinge as the difference of sinnes shall require.

The practise of the church conformable

A most euident prooffe both against the Nouatians, as also against the Lutherans, may be gathered out of the woords of S. Gregory Nazianzen oratione in sancta Lounina (who no doubt as he taught, so to his power would see it practised) to haue after confession both satisfaction and the preists absolution. For saith he, it is a like mischeefe, to haue remission or absolution without chastisement, and to chastice the body without remission or pardon. For as by the first, they lett loose the reyne to all liberty, soe by the other, thy runne into a course more then is conuenient, seuerer and rigorouse. And this did the Nouatians as S. Ciprian writeth of them, li. 4. c. 2. *illos subtraxisse de satisfactione medicinam* (that is) content to do satisfaction yet withall would allow noe absolution; As now iustly we may say

say of our aduersaries, *illos de medicina subtrahere satisfactionem*, thy are content with Luther to haue an absolution, but it goeth against the haire to do any penance or satisfaction, contrary to the practise and doctrine of this holy Gregory, who would haue both: putting a great parte of satisfaction in penance and confession, where shame and the penalties therby enioyned is a great parte of future punishments, that should be otherwise sustained. As also by Pacian appeareth by his perswasions and exhortations to penance, to contristate their minds, to putt on sackcloth and ashes, to teue and tawe their bodies with fasting and praier; In soe much that the more punishments thy endure for their sinnes by voluntary affliction, the more mercy & fauour they obtaine at gods hands; Which exhortations had bene in vaine, if it had not bene accustomed emonge Christians to vse the like discipline and rigor of satisfaction.

The holy counsels held in these daies, noe lesse giue full remonstrance of these religious rites and customes of confession and satisfaction. For reade but the auncient councell of valentine in Fraunce, vnder pope Damasus, and it may be plainly seene; for it was ordained, that such as had vowed themselves to God, and married after their vowe, must do satisfaction to God (because they had offended God) by doinge reasonable penance for

for that sinne, before they could be admitted to the holy communion, which vowes then (as they might be secrett betwixt God and themselues, and therefore not knowne) must of necessity be reuealed by confession, and to him, who hath auctority to absolue, and by him in secret penance enioyned, for the full appeasing of god for this offence committed.

Albeit the imposition of hands (as before was declared) apperteineth not to the essence of the Sacrament and forgiuenesse of sinnes; yet if wee read the constitutions of S. Clement 2. constit. c. 41. we shall find, that the imposition or laying of the preists hands vpon the penitents head, was, *loco lauacri*, instead of baptisme, for, saith he, by the imposition of the preists hands, *dabatur Spiritus sanctus credentibus*, the holy ghost was giuen to beleuers. By the woord, *loco lauacri* (which S. Clement tearmeth the imposition of hands in the absolution of the preist, the tradition of the auncient fathers hath come, that the Sacrament of penance is called, *secundus baptismus*, a second Baptisme, a second table, *post naufragium*, with some more paine and labor, then is in the first baptisme.

A surmise of protestants that auricular confession, about this time was taken away.

In this age a littell before S. Chrysostome time, the protestants imagine, that as confession was but a politicall discipline by cer-

tainē bishops instituted, and not ordained by Christ, or approued or practised by the Apostles: so, as a positue lawe againe after some longe continuance and practise therof was abrogated, and vtterly abolished in the church of God. 2. thy conceiue out of Sozomenus, that in Rome onely and in the west churches, this obseruation of confession was, and so noe vniuersal practise, throughout the face of the whole church of god. 3. that the custome was emonge the preists to haue but one onely preist chosen to haue this facultie; wherby they think, that it was not the function of all preists, and that all preists hadd not auctORITY to heare confessions, but he onely, who emonge the preists was selected and caled to this office. 4. that this was the manner of Constantinople, till that hereby a matrone of the city vnder pretence of confession, committed an escape with a deacon, wherupon grewe great offence and scandale. Lastly, that vpon this occasion and scandale committed, Nectarius a holy man and bishop of that city, put downe altogether confession. Which before had by his predecessors bene instituted.

To giue then a full and true relation of these times (lest perhaps any might think that the protestants haue hitt iump the needles eye in this deuise) there shalbe for the information of any well affected mind, thus much extant here concerninge the present
state

state of gods church , for confession and absolution , established before Nectarius time, and after by him abrogated and putt downe.

Most true it is, that 244. years after Christ as is seene in Socrat. l. 5. ca. 19. when the heresy of Nouatus began , it was thought most expedient vnto the ecclesiasticall gouerners of those times, to annex vnto the church canons thus much beside and aboue the order then practised ; That all such as were notoriousse publick and scandalouse delinquents after baptisme , should not so speedily be admitted againe , except for their publick crimes, they made publick confession, and did publick penance . And to this end there was appointed a ghostly father caled , *presbiter penitentiarius* , a penitentiary preist , who should haue care of the publick penitents, such as hadd fallen in the time of persecution of Decius, and had scandalously made denial of their faith , and so before they were reconciled againe , thy should goe to this penitentiary preist , and confesse their sinnes priuately, and according to his direction, they should publickly manifest their sinne and scandale before the face of the whole congregation , and so do publick penance before they should be admitted to the receiuinge of the holy Eucharist. And this is most certaine, for before the heresy of Nouatus beganne, none were compelled to goe to any certaine
I 2 preist,

preist, neither to confesse publick sinnes publickely. Albeit some were accustomed by good aduise and counsell of their ghostly father (to whom they confessed all their sinnes) to confesse publickely some one more greiuouse and notorious sinne, as is apparant by Origen Hom. 2. in psal. 37. Yet were they not bound to this, but as their zeale and deuotion should further them in it, for their greater sorrowe and confusion, by the mature aduise of their ghostly father. But after Nouatus had once broached his heresy, it was thought expedient vnto the bishops, to add somewhat moreouer to the former canons, lest that the Nouatians might any way accuse the Catholickes, with touch of too much gentlenesse of reconcilinge and admittinge the lapsed to the holy Eucharist; And beinge that this penitentiary, should be elected amonge the rest, such a one as should be, *secretorum tenax & taciturnus*, close and secret, this was not much expedient for their publick sinnes: yet bicause in comminge to this preist, they not onely declared their publick crimes, but withall their most inward sinnes, therefore in this respect secrecy was required. Neither was this penitentiary preist sole and onely allotted to heare euery ones confession, but for publick delinquents. For so relateth Zosomenus who (after he had declared the institution of this penitentiary preist)

preist by the bishops in Nouatus time, and after at Constantinople by Nectarius abrogated, and the vse therof diligently obserued at Rome, and soe continued as in other churches of the west, though putt downe at Constantinople) he saith notwithstanding in his owne time (which was about the yeare 430.) this constitution appertained onely to publick penitents, for if it had bene for all delinquents, how could one haue sufficed for so many thousands. Now that the bishops that adioyned this appendix to the canons, ment not in any wise, that secret sinnes should bee assubiected to publick confession, bicause both Zozomenus and Nicephorus record, that that custome of confessinge to the penitentiary preist (abrogated by Nectarius) was vsuall in Rome and other west churches. And as for S. Leo he auerreth (who was in Zozomenus time) that it was neuer accustomed in Rome to confesse secret sinnes publickly. For he himselfe epist. 80 chideth the bishops of Campania, for an indiscreet zeale in sufferinge the penitents to confesse all their sinnes publickly, which order he saith, is improbable and against the aposteles rule; And moreouer if in the time of the penitentiary preist, all secret sinnes should haue publickly bene declared and confessed, to what end should taciturnity, secrecy and hidinge of the penitents sinne in the penitentiary preist

preist bene required? soe that to reueale secret sinnes heard in confession, beinge against the lawe of nature (as all deuines affirme) against the apostolicall order (as S. Leo noteth) if the institution of those bishops had commaunded this, then had it bene donne very well of Nectarius to haue abolished it. But then it is more manueile, how that Gregory Naziansen, S. Basil, Athanasius and all the greek doctors, which were before Nectarius, would or could haue tollerated this impiety which they in their times suffered? therefore most likely it is, that the custome was not to confesse publickely, secret sinnes. Furthermore after the abrogatinge of this confession by Nectarius, we see no history relate, that it was putt vpp againe after he had putt it downe, but the manner of secret confession to a preist secretly, remained still, as it appeareth by S. Chrysostom, who was his successor, by Nicephorus Carthopolax, and the councell of Trullo. Againe it is great reason to thinke, that Nectarius onely tooke away that which was an occasion of that tumult emonge the people, and that was publick confession to the penitentiary preist, by which this scandall and tumult did arise; Is it not then plaine what was takē away vid. the penitentie preist & publick confession, by which meanes the scandall grewe, for a matrone of accompte in the church, falinge with a dea-

a deacon, by hir indiscreet zeale goinge too farre in confessinge publickely all hir secret sinnes, or perhaps by the indiscretion of the penitentarius, brought an infamie to the cleargy, tumult and sturres emonge the people, and soe for feare of the like euent, it was perhaps prouidently put downe by Nectarius then bishope of that sea.

But put case Nectarius had put downe Auricular confession, what doe our aduersaries aduantage themselues therby? first it was but the fact of one man in one citie. 2. it was that which was practised from Nouatus time (who was 244 yeares after Christ) till Nectarius time. 3. it was neuerthelesse practised in Rome, and other the weste churches, and so from time to time continued. 4. it was that which God had commaunded: for if we will beleeeue Sozomenus (who writt this story at large, and whom our aduersaries best credit) he affirmeth that God himselfe commaunded, that penitents should be pardoned, and that confession was necessary: now if Nectarius should put downe that; he was most iniuriouse to gods ordinance, and soe did offend in doinge of it. 5. it was that which our owne aduersaries would haue put vpp; that is, a certaine confession before receiuinge, for both Melancthon (confess. augustan. art. de confess.) would haue confession, a searching of sinnes and absolution, *antequam porrigitur*

porrigitur corpus Domini, And Caluine would haue, *oues se sistere pastori*. 1. 3. institutu. c. 4. 8. 13. the sheepe to come before the pastor before receiuinge; yet Nectarius by them would haue noe such thinge, but euery one might come to participate of the holy misteries as he would, so that by them he was woorse then any protestant. 6. It was that which is against the doctrine of the fathers and practise of the church, as followeth.

Concilium Carthaginense. 4. can. 74. of 214. bishops. anno 398.

Whensoever any desireth penance, let the preist enioyne penance without acception of person, *absque acceptione personæ penitentis ages iniungat.*

Iohannes Chrysostomus Hom. 30. in Genesim anno 400.

Because now we are come vnto this great week (to witt the holy weeke) by gods mercy and fauoure, now most cheefly the course of our fast is to be enlarged, and our praiers lengthened, and a diligent and pure confession of our sinnes to be made, (that this confession is to be made vnto a preist appeareth lib. 2. de sacerdotio) wherfore great skill is to be vsed, that Christians of their owne accorde be perswaded, that they ought to submit themselues to the cure of preistes (Againe) I can recorde many which ar brought into extreeme euiles, for no other thinge but
bicause

bicaufe a condigne punifhement equall to their finnes donne, fhould be exacted at their handes, nether is it fitt rashely to the model and quantity of the finne to exhibite a mulct and punifhement; but the mind of finners is to be fearched into by fundry coniectures, left it come to paffe whileft thou stopp on hole, thou makeft a greater rupture (Againe) It was laweful only to the preifts of the Iewes, to examine them that were cured of the leprosy, but the preifts of the new law, haue a graunt, not to examine their filthe (*animæ fordes*) but to clenfe and purge it. Here note first, a difference of weekes, one holier, one greater then an other, *hebdomada magna*. 2. that in this weeke, efppecially, more prayer, more faftinge, and confession is to be vfed. 3. that this confession is to be made vnto a preift, and the people therunto exhorted to doe it. 4. a condigne punifhement is to be donne for their finnes. 5. by the arbitrement of the preift, accordinge to the quality of the finnes, punifhement is to be exacted. 6. that the preift doeth clenfe and purge the foule from finne.

The praëtiſe of the church conformable.

Forasmuch as now at Constantinople publick confession, which was (*quasi in theatro peccata vandere*) to manifeft his finnes publickly before the whole congregation, was abolifhed; S. Ihon Chriſtoſtome (who was

Nectarius his successor in that sea) for farre
foorth as it might not seeme preiudiciall to
his predecessors act and decree, approued his
counsell, and therupon in diuerse places of
his writings, taketh occasion to speak against
publick confession to withdraw the peoples
minde from it, such scandale and offence in
that church haue therby proceeded. And
as by his owne woords appeareth, auricular
confession was still practised, and therunto
he exhorteth his flock, declaringe as it were,
how euery confessor or ghostly father ought
to deale with his penitents, and that sinnes
are to be purged, *confessione & deformitate*
culus. In so much that as in the time of Gre-
gory Nicen anno 380. so in Chrysostomes ti-
me the people vsed to make their confessions
before Easter, in *hebdomada magna*, which
proueth that it was not a confession to God
onely (for that ought to be donne at all ti-
mes, without appointinge of time or place)
but vnto man and that in secret, and not in
publick maner. Now what chardge S. Chri-
stostome had, it is apparant out of Theodo-
rete, not onely of Constantinople, but of the
churches in Thracia, in Asia, in Pontus, and
out of Sozomenus it is noted, that he depo-
sed 13. bishops for Simony, and therefore
most likelie seing that he taught the doctrine
of auricular confession, he would be most vi-
gilant for the practise therof, in the behoofe
of

of his flock thoroughout all his dioceses.

And as Socrates (writinge the history of this time) plainly declareth, there was two sortes of confession, the one publick, the other secrett, the first vnto the allotted penitentiary preist, & by this came the scandal or tumult recorded in the citie of Constantino-ple, and so was putt downe; the other vnto what preist they best affected, and this was still continued heere, as in all other places. Not two years before Chrysostome died, the first councell of Tolledo ordained can. 6 that noe religiousse woman, *puella Dei*, or hand- maide of God, should haue anie familiarity with hir ghostly father, whom that auncient council calleth hir confessor; or to resorte to anie banquet, except in companie of hir el- ders, *aut honestorum*, or honest men or wi- dowes, where honestly any confessor may bee himsele in conuersation with testimonie of many witnesses.

The doctrine of S. Innocent epist. 1. ad Decen- tium Episcopum Fugubinium anno 472.

But as concerninge the esteeming of the waight of sinne, it is the parte of the preist to iudge, to attend and listen vnto the confes- sion of the penitent, and moreouer to his weeping and teares correcting him, and then to commaund him to be dismissed, when he shall see a correspondency of satisfaction. Here note. 1. there must be an estimate of

the grauity of the finnes. 2. that it belongeth to the preist, who is his iudge. 3. that it must be donne by confession of the penitente. 4. to see that there be a correspondency of satisfaction. 5. he must listen to his confession: Which is plaine auricular confession.

S. Maximus in 2. re a. n. tade anno 420.

Euery sin is committed for some pleasure, the which is forgiuen either by some hard punishinge of the body, or by some voluntary sorrowe by penance, or by some calamity laied vpon him: for if we would iudge our selues, we should not be iudged of our Lord Here note 1. that as the finnes are committed with pleasure, so must they be forgiuen with a satisfactorie paine. 2. that we must iudge our selues, that is by him who is made our iudge here in earth, to wit, the preist, to whom it is saied, *Take ye the holy ghost &c.*

S. Hierome com. ad cap. 10. ecclesiast, & in 2.

cap. Hieremie Epist. ad Pamachium &

Oceanum Anno 422.

If the serpent the diuell shall priuily haue bitten any, and so infected him with the poison of sinne, he that is thus wounded, if he shall conceale it, and not doe penance, neither careth to confesse this wounde to his brother and master, his master who hath a tonge to heale, can not any way be auailable vnto him; for if the sick man be ashamed to confesse his greife to his phisition, the medicine

AVRICVLAR CONFESSION. 205

decine can not cure that he knowes not, Againe in cap. 16. Mathei. The bishop or preist doeth bind or loose, not those which are guiltlesse, but by his office whē he shal heare the variety of sinnes, he knowes who is to be loosed, who to be bound 1. the sinner must confesse his sinne committed, and not conceale it. 2, to whom he ought to confesse it, vid. to his brother and master. 3. not to euery brother, but to such a brother, who is also a master, and hath a tounge to heale, that is such an one, who hath power to forgiue sinnes. 4. this brother is a phisitian to cure him, and he a sick man, soe longe as he is in sinne. 5. a bishop or preist, who hath power to bind or loose, hath this office. 6. they by that office must heare the variety of his sinnes: then is it not enough to make a generall confession, and if the preist must heare the variety, then they must confesse particularly.

Concilium Affricanum can. 10. anno 422.

That the times of penance are to be enioyned by the iugement of the bishop vnto penitents as the diuersitie of their sinnes required.

Cassianus collat. 10. cap. 7. anno 424.

While we doe penance and are bitten with remembrance of our vicious actes, it is necessary that the shower of teares, which riseth by confession of our fault, extinguishe the fier of our conscience.

The

The practise of the church agreeable to this doctrine in this age.

Theodorete who liued about this time an. 430 thus much recordeth lib. 4. of his hereticall fables, how that confession was vsuall longe before his age, and that the preists did heare confessions, and absolue the penitents, as an ordinary and publick practise in the church of God; for reciting the heresies of those times before him, he declareth how that the Audeans (a sect then spronge vpp) boasteth that they did in like maner remit and forgiue sinnes, aswell as the church, yet after a most foolishe and absurd manner; For saith Theodorete, their manner was, after they had parted the holy bookes from the adulterate and corrupted bookes (bipartito) placinge them here and there by verses (for they esteemed them to be most holy deuine and misti-call) then they commaunded euery one to passe through them, and confesse such sinnes as they had committed, geuinge pardon and remission to such as confessed; pardonninge them by their own auctority, yet prescribinge noe time of penance after confession, contrary to the order of the church, saith Theodorete, *Et uiuunt leges ecclesie*. Wherby it is euident that before, in, and after Theodoret's time, the order of the church was (not as these hereticks vsed to make a mockery of confession) truly and sincerely to confesse,

fesse, and of the preist after confession, to receive absolution, hauing withall a prescript time of penance enioyned, as the variety of their sinnes required to do full satisfaction for the enormity therof. And beinge that S. Innocent was so plaine for confession, saying that the preist should listen to the penitent (now vsed in our auricular confession) it is not to be doubred, but that S. Victricius the 8. archebishop of Rhoan (beinge of so great acquaintance with S. Innocent, as his owne letters do testify) should in like sorte see this order practised in his diocese, and specially endoctrine those people (the Morgues and others which he conuerted) in the holy discipline and humiliation of spirite, for soe Paulinus bishop of Nola writeth and testifieth of him (*Vide catalogum archiepiscopum Rhodanensem apud Monciacensem.*) In this age they were wont to come to the bishops to confession, for both S. Hierome vpon the 16. of S. Mathew affirmeth, and Saint Augustine no lesse approueth it Hom. 49 for saith he, *ueniant ad amicos*, lett them come to their prelates, pastors and bishops, who haue the power to dispose of the keies of heauen to such as come. In soe much that S. Augustin thought it expedient Hom. 50. if after confession the sinnes had bene great and scandalouse, that then the pastor should enioyne a publick penance, to be done in the open face of

of the church.

Celestine that blessed pope (who liued in the yeare of Christ 423. and in the time of S. Augustine) made a most seuerer decree against concubinary bishops and priests, that if either had sinned with that woman, whose confession they had heard (that is with their ghostly child,) that then the bishop should doe penance 15 yeares, the priest 12. and if it were a publick fact, they should both be deposed, which is a most manifest prooffe of confession (and that auricular) vsed in those times.

S. Augustinus lib. 50. Hom. Etom. 41. & lib. 1. de uisitatione infirmorum cap. 4. an. 430.

Man ought not onely after penance to keep himselfe from these vices, but also before penance, while he is well, because if he stand to the last hower, he can not tell whether he shall doe penance and confesse his sinnes to God and the priest. There be some (saith he againe) that thinke it sufficient for their saluation, if they confesse onely to God. Againe therefore thou shalt desier the priest to come vnto thee and make him partaker of thy conscience, because he is in gods roome, made iudge of thy scarres. reueale then to him thy waies, and he shall giue thee the Antidote of reconciliation, open to him the very secret corners of thy harte, be not ashamed to tell before one, that which thou wert not ashamed to doe before many. It is the nature
of

of man to sinne, a christian part to leaue off sinne, but it is diuelishe to perseuer in sinne. 1. man with penance must confesse, and therefore bare repenting is not enough. 2. he must confesse to God and the preist, nor is it sufficient to confesse onelie to God. 3. confession is for our saluation. 4. the preist is in gods rome as iudge, and therefore to him we must reueale our most secret sinnes. 5. the preist doeth reconcile againe the sinner to god, and so heales him.

Sozomenus ex Nicephorus lib. 12. cap. 28.
anno 420.

Forasmuch as not to sinne at all, is more peculiar to Angels then to men, and sith wee by transgression once haue entred an inheritance of sinne; God hath commanded that pardon should be graūted to those, that vsing lawfull and conuenient penance, do afterwards abandon and confesse their sinnes. And seeming hard to the bishopes, which were immediatly after Christe, it is thought good, *in media plebe velut in theatro noxam confiteri*. Wherefore they did choose one amonge the preists, that should be both wise and secret, to whom these penitents should declare that which they had committed. 1. god commands that penitents should be pardoned, therefore by preists and men, whom he commands, and not himselfe. 2. we must vse lawfull penance and confesse our sinne. 3.

it was a custome immediatly after Christ by bishoppes. 4. the preist that did heare their confession, must be wise and secret.

S. Cirillus lib 12. cap 56. in iohannem an. 422.

It is not absurd that they forgiue sinnes, which haue the holy ghost, for when they remitt or retaine, the holy ghost remitteth or retaineth in them; and that they doe two waies, first in baptisme, then in penance.

S. Euthimius Abbas ut ex Cirillo monacho. anno 450.

If any man hath bene intangled with any sin, let him come to the holy communion, when by penance he is clenfed from his sinne. 1. noe receiuing but after penance. 2. penance clenfeth from sinnes.

The praetise of the church agreeable to this doctrine of the fathers

S. Augustine confuting the heresy of the Nouatians, which had his beginninge before his time, noteth it as a custome vsuall then in the church, to goe and make confession to a preist, for thus he exhorteth those of his charge to doe penance, & to do noe otherwaie then continually hath bene donne in the church, that is vnto the preists Hom. 49. 50. homel. And for men to carry themselves away thus conceited, that they do secret penance before God, and that God knoweth that he is sorrie and repenteth in his harte, is litle auailable; For soe it should haue bene said

saide in vaine vnto the preists, *whose sinnes yee shall forgive are forgiven*. Yet he goeth thus much further; for he setteth downe a certaine manner of confession, speakinge to the penitent that goeth to confession li. 2. de visit. infirm. c. 5. Presuppouse that thou art before the angels of God, for the preist is his angell, and so speak vnto him with that reuerence as becometh God and his angels, reueale vnto him the secrets of thy conscience, *Dei angelo manifesta*, thou must remember the time, place, person, in which and with whom thou hast sinned. how often, nameinge no person. Which custome is farr different from the manner of a late ordered absolution in the somme of conference pag. 12. where it is appointed to be donne with pronouncinge in generall, and with a generall kind of confession, as Caluin approoued, and not in so particular sorte as S. Augustine willed. And for further prooffe hereof, if we well reuiew this age, we shall see that deafe men, and such as were besids themselues, were reconciled and absolued. This might well be allowed of in deafe men, for these could confesse their sinnes, & soe consequently be absolued from them, soe also distracted persons, when as before in their, *lucida intervalla* they had made remonstrance of their repentance and sorrowe for their sinnes. All which argueth another manner of confession then
the

the protestants allowe of: for it were very ridiculous, to declare vnto deafe men, that their sinnes were forgiuen, which they could neither heare nor vnderstand, when as by catholick confession they might well conceiue an enioyned penance and absolution. Thus much S. Augustine noteth lib. 1. de adulterin. coniugijs cap. vlt. as alsoe S. Leo ad Theodorum, the 4. counsell of Carthage c. 76. concilium Auranfinanum c. 12. and so in severall churches hath bene practised. How S. Ciprian accorderh with S. Augustine for the custome of confession emong Christians appeareth, both out of his booke de lapsis num. 7. and of his ecclesiasticall dogmata c. 53. for they both iumpt in this, that the faithfull accordinge to S. Paules order, did examine their liues diligently, wether thy were in mortall sinne or noe, and confessed euery offence before thy did presume to receiue the holy Eucharist: for so the apostels doctrine, the vniuersall custome of the church, and example of fathers bindes them to doe.

This doctrine of S. Leo epist. 8. ad Episcopos Campanie.

That presumption against the apostolicall rule which I haue knowne of some by vnlawfull vsurpation to haue bene committed, I vterly abolishe, neither do I approue this confession *per libellum*, sithence it is sufficient that the guilt of the consciences be declared

clared vnto the preist by secret confession. That confession is sufficient which is first offered to God then to the preist. Againe epist. 91. ad Theodorum. The pardon of God can not be obtained without the supplications of preists, because the mediator of God and man Christ Iesus, hath giuen this power to the rulers of his church, that to such as are confessed, they should giue penance, and that when they were cleansed by satisfaction, they should be admitted to the participation of the Sacraments by the doore of reconciliation: againe. Lett vs not examine their acts that haue thus died, sith our Lord (whose secret iudgement we are not able to comprehend) hath reserved that to his iudgement, which the priestly function could not performe, for it is necessary that the guilt of our sinnes before the latter day, be loosed by the preists intercession. Note 1. here is an abolishing of a publick confession, vnlawfully vsurped by indiscreet zeale. 2. an insinuation of two sortes of confession vsed, publick, and secret. 3. that it is sufficient to confesse secretly to the preist. 4. that it is not enough to confesse onely to god. 5. that it is the preist that obtineth our pardon, who hath this power. 6. after confession they giue penance and so admitte to the Sacraments. 7. it is necessary to be loosed by the preist, and so not a thing voluntarie as Caluine saith.

Prosper

*Prosper notarius Leonis de vita contemplativa
anno 470*

Those men whose sinnes are secret, or not confessed of themselves, if they will not confesse them, they shall haue God their iust reuenger, whom they haue now a recorder of their wickednesse; And what are they the better to escape mans censure, when if they continewe in wickednesse, by gods iudgement, they shall goe into euerlasting punishment?

*Victor Vicensis de persecutione vandalica l.
2 anno 436.*

O yee preists to whom will you leaue vs, when you goe to your crowne? who shall baptize our infants with the fountaine of the enerlastinge water? who shall enioyne vs penance, and loose such as are bound with chaines of sin by the indulgence of reconciliation? bicause it is said vnto you preists, whatsoever you vnbind vpon earth, shalbe loosed in heauen.

Gennadius sine Augustinus lib. de dogmata ecclesiae cap. 53.

Whosoeuer is oppressed with mortall sinnes committed after baptisme, I doe exhort him to satisfie for them with publick penance, and so to be reconciled by the iudgement of the preist.

The practise of the church agreeable to this doctrine.

Albeit

Albeit in this time in some parte of Campagnia, it was accustomed emonge the people and approued by the bishops, to recite and confesse all their sinnes as it were *per libellum*, yet S. Leo out of that pastorall care he had as head of the church improueth this order and custome, and chideth the bishops, who would permitt such publication of sinnes most secret, aduertisinge them, that it is sufficient to discharge the conscience by secret confession vnto a preist, and not besides by publick openinge them, to confesse them in the open face of the whole congregation. Wherupon it is manifest, that at Rome and in all the west churches besides, secret confession was vsed, and onely vpon an indiscreet zeale, this abuse was risen in one corner of Campagnia, to publishe their secret sinnes by publick confession. This abuse S. Leo abolished and geueth a reason why, for saith he, this may be a meane, that none may be allured to penance, who otherwise would be waiward to disclose the burden of their conscience in such open manner. *Si populi auribus non publicetur conscientia*. Moreouer it appeareth, how that S. Leo agreeth with S. Chrysostome and Nectarius touching publick confession, who would not permitt it, but thought it sufficient, *Si confessio primum Deo offeratur, tunc sacerdoti*, first to make his confession to God, then secondly to a preist priua.

priuatelie.

S. Cyril beinge bishope of the sea of Alexandria, which was consecrated by S. Marke the Euangelist and scholer of S. Peter (who plainely as before approued auricular confession) can not be thought for confession, to haue any way swarued from the sea of Rome, albeit in some other points, difficulties might arise, and soe make some diuorce & diuision. For S. Cirill (whose doctrine is plaine for auricular confession) and Celestine (most seuerie in penance for concubinary preists which had comitted any act with their ghostly children that came to confession to them) giue sufficient prooffe for it in the whole church, and noe doubt, if any difficultie or controuersy had bene herein, S. Ciril who was alsoe at the councell of Ephesus, for the condemnation of Nestorius by consent of pope Celestine, would haue in that publick assemblie decided it, who for his doctrine and auctority was so reuerenced, as the legates in their embassage to the sea apostolick approue, sayinge we receiue those 12. chapters which Cirill sometime archbishop of Alexandria writt a man of venerable memory. Baron de legatione eccle. Alexand. ad sedem apostolicam. And by like reason we may thinke, that the same doctrine was brought into England, Irland, and Scotland: for that good pope Celestine, ordained Palladius and made him

him bishope and sent him into these countries, namely Scotland, a Grecian borne, and so conuerted them by his sweet conuersation and holy doctrine to the folde of Christ. After whom in like manner the same Celestine sent S. Patrick, into Ireland, and consecrated him archebishop, who after fortie years, being famous for his holinesse and miracles, conuerted that contrrye to Christianity: Iohn Capgra. catalogo Sāctor. Polidor. lib. 1. histor. and noe doubt as he studied diuinitie at Rome, he learned also the doctrine of confession there practised, which also he taught his conuertits. And as pope Leo allowed of auricular confession, see Baccliarium S. Patricks scholer, and a brittishe bishope, noe doubt practised it in Britany, and in all probability allowed it as an apostolicall rule, as Leo did, he beinge in so good credit with Leo, would not any way degenerate from that doctrine he taught and would haue practised. Lastly the complainte of Victor concerning the persecution of the Vandales and killinge preists, as also Euthimius, who heard confessions giuinge to euery one a conuenient remedy for his sinne, as a good pastor of soules; giue also sufficient testimony of these times, as full opposite vnto the protestant profession. But to proceed to the doctrine of the ensuinge fathers.

Socrates in historia de Nestario. anno 444.

A noble woman came vnto this penitentiary preist, and confesseth particularly those sinnes which she had committed since baptisme; The preist enioynes the woman to continuall fast and praier, that together with this confession of hir sinnes, she may shew woorkes woorthy of penance. Where note. 1. Goinge to confession to a preist, and confessinge of sinnes. 2. Enioyninge of penance, of fasting, & praier for the sinnes committed. *Nilus monachus ad Cariclem; whose writings the sixt general councell doeth allow and reuerence. anno 445.*

It is for couragious stout soules to make their confession as Caricles would haue, that is with fastinge, praier, lyinge on the ground, hairecloth and ashes, with large almes, and that cheerfully donne; yet if vpon necessity, or other occasion, one can not make such a confession, god will accept that confession which is made by mouth. Note. 1. Here is confession and doinge of penance. 2. The manner of penance, fastinge, praier, hairecloth. 3. A mitigation in penance, if necessity require. 4. This doctrine is contrary to the penance of protestants.

Victor Caricennensis lib. de penitentia c. 20. anno 450.

Finally heare our Lord in the ghospel with what dartes he doeth strike a sinner, that thou maiest know, how much he doth regarde the Sacra-

Sacrament of penance.

Eusebius epistola ad Mariam anno 530.

God hath giuen his spirite to free vs from the bonds of sinn, and therfore it is said, if ye shall forgiue anies sinnes, they ar forgiuen, not of euery one, but of some, that is of such as are penitent and confesse. 1. God geueth a spirit to dissolue and loose sinne. 2. It is to his preists, to whom it is said, whose sinnes ye forgiue they ar forgiuen. 3. This spirite doeth not loose euery sinner, but such as ar penitent and confesse.

Anastasius Sinaita Episcopus Antiochenus oratione de sacra sinaxi. anno 570.

Confesse thy sinnes vnto Christe by the preistes. *Christo Domino per sacerdotes confitere peccata tua.*

Ischius Hierosolimitanus in Leuiticum. an. 590.

To knowe the inwarde passions, and to iudge them, there ought to be great care, and diligence in the preist; thou therfore do not hide thy sin from the trew preist, although it be doubtfull, and couered from others, but do thou shew it, and open it.

The practise of the church in this age agreeable.

As the opinions of men ar diuerse, soe they will not stick now and then euery man to countenance best his owne conceite, as it appeareth here in this age by Nilus a monke and one Caricles, at some littel variance about the seuerity of confession and penance,

all which rose aboute one Faustinus, who had made his confession: and though perhaps the maner thereof pleased the one, yet it vtterly displeased the other; Nilus the monke more mild, considerate and gentil, Caricles more austere sharpe and rigorouse, for saith he; It is not enough in penance to confesse onely the sinnes & that by woord of mouth, but there must also moreouer be adioyned vnto this confession, satisfactory woorkes, as fastinge, praier, austerity of diet, haircloth and ashes, to subdue the rebellious motions of the flesh. But Nilus in another humor somewhat reprehends this austere manner of proceedinge with penitents, tellinge Caricles of his error, and withall differenceth two sortes of men, and consequently two sortes of penances, a stronger & a weaker. Nowe for the one, & such as haue courage enough he doth not much mislike this seueritie of discipline, but for the more weak & tender sort, which ar not able to performe such great penance, is sufficient to confesse their sinnes by woord of mouth, for God doth accept all according to the abilitie of mans power. Sythe God by Moyse in the ould lawe appoynted not onely oxen, goats, and rammes for sacrifice which the riche might well performe, but moreouer so condescended, that he came to the acceptance of the turtle and the pigion, yea of meale to make a sacrifice, soe
respec-

AVRICVLAR CONFESSION. 221

respectiue he was to the poore and weaker sorte. So that whether we regard more the opinion of Caricles, or of Nilus, we see by both, that then the custome was to confesse their sinnes, and accordinge to the abylytie of their body to haue an enioyned penance.

As before we presumed that by Celestine (who sent Palladius and Patricius) confession and the discipline of penance was brought in to these northren Ilands: so againe now by Gregory the great, who sent Saint Augustine into England, may bee supposed, that our Englishmen receyuinge the rites and ceremonies of the Romaine church, that confession which was generally vsed in al Christendome, should not here be omitted and neglected but truly and thoroughly taught, whereof there is noe doubt to be made. For after Saint Augustine came into England, and was consecrated by Etherius bishop of Arles, Confession of sinnes vnto a preist was euer after practised. For the Saxons neuer made any knight of the feild, but thy went to some religiousse house or other, where with a whole nyghts watchinge and prayinge after confession of their sinnes to a preist, and receiuinge of the holy Sacrament, they were doubbed knights. And forasmuch as now the heresie of the Iacobites was a broatchinge, of confession onely to be made to God and to noe man, if eyther Augustine or Etherius had

bene thus protestantlyke affected, Saint Gregory beinge soe seuerer for confession, would neyther haue had Etherius consecrated Saint Augustine, nor Saint Augustine to haue bene the Apostle of our countrye. In the councell of Antioche vnder Iulius the first, thus much is apparant for confession can 2. That such as had made a diuision from the church of God, for some proper or peculiar doctrine of their owne, were to be abandoned and auoided, vntill by confession they shewed and gaue testimonie of fruiets worthy of penance.

*The doctrine of S. Gregory Hom. 26. explicans
hæc verba, quorum remisistis peccata
anno 590.*

We must see what the fault is, or what penance hath followed the fault, that those whom almighty God visiteth by grace of compunction, those the sentence of the pastor may absolute; for then there is a true absolution (vid. of the preist) when he followeth the arbitrement of the eternal iudge. againe. Why diddest thou hide thy guilt within thy conscience? come out now by confessinge it, let the dead man come out now by confessinge it, let the dead man come out, that is, let the sinner confesse his sinne, and when he comes forth, the disciples will loose him, that the pastors of the church may remoue that punishment from him which he hath deserued, who is not ashamed to confesse,

fesse, that which he hath donne. Note 1. The preist here or pastor, doeth absolue from sinne. 2. He must follow in absolution the arbitrement of God. 3. We must confesse our sinnes, for the pastor to loose them. 4. The preist remoueth away the punishment for sinne.

*Ioannes Climachus gradu 4. li. qui dicitur
Climachus. anno 590*

Before all thinges let vs confesse our faul-
tes onely to our good iudge, and if he shall
commande, be ready to confesse vnto all:
without confession vnto man, there can be
noe pardon. Note. 1. We must confesse our
sinnes to our iudge, which is a preist. 2. To
be readie to obey his commaundement. 3.
Man pardoneth, when he hath heard the con-
fession.

The practise of the church conformable.

Confession beinge now throughout all
Christendome vsed, (albeit in secret some
gainesaid it, as the Iacobites as shalbe decla-
red hereafter) as many inconueniences might
rise by indiscretion of preists to make the
burden of confession, more yrkesome, and
the yoke of Christ more heauy, so to preuent
all mischeife that might happen, it seemed
most conuenient to the cheefe pastor of gods
church Pope Gregory, to make a publicke
decree, hereby to admonishe all pastors and
penitentiary preists (as euery preists mouth
K 4 hath

hath not the barre of secrecy, were not the peculiar grace of God more assistinge in this holy Sacrament) to be most mindefull and carefull of reuealinge any sinne confessed, which if perchance (as god forbidd) any should offend this way, that fourth-with he should be deposed, and so for penance liue all daies of his life in perpetuall shame and continuall pilgrimage.

For further prooffe of practise of preists absolution in this age, Iohn Climachus an Abbot of monte Sinay, a most auncient and learned father, relateth how that a certaine theife after that he was become a monke, and there (as the custome was) confessinge all his sinnes, a holy man did see (as the theife was prostrate at his ghostly fathers feete) a man of a most straunge sight, as fast as he confessed, blottinge out all his sinnes. The which story for the certaintie therof (the auctor beinge so holy and godlye a man, that would hardly sett forth such leesinges to the veiwe of the whole world, if they were not true) may well be credited; yet how certaine soeuer it be, it is manifest enoughe, that the maner then was, to goe to the preist to confession, and to confesse their sinnes and be absolued. *Ioannes Clymachus lib. qui dicitur Clymach. gradu 4.*

The heresie of the Iacobites contrary to the doctrine of the fathers.

About

About the yeare of Christ 584. the Iacobits so named of one Iacobus in the raigne of Mauricius the Emperor, and Pope Pelagius the second, renewed the former heresie of the denyall of confession, and so bouldly affirmed, that it was not necessarie to confesse our sinnes to a preist, but onely to God, who alone did, and could forgiue sinnes, without any secondarie meane.

The praetise of the churche opposite to this heresie.

Forasmuch as this Iacobus hauinge entertayned the heresie of Cetiches, Dioscorus, Gnapheus and the rest (that were deposed in the fourth generall councill of Calcedon by 630. bishops) had noe doubt the like censure, being so full opposite against the mayne streame of these tymes; For bothe the Pope, the Emperor, and the whole generall councill maintained, the true doctrine generally receiued in the church, It followeth that he was then houlden of the whole church as an heretick, and one striuinge against the streame and current of the trueth.

How absurd their opinions were, may plainly be seene. For they confounded the two natures in Christ, they beleeued not the trinitie, they affirmed that the diuinitie of Christ suffered, in such sorte, that beinge deuided amongst themselues, there arose 12. souldrie sects, some of the Eutichians, others

Acephali, others Monophysitæ, some Theopaschitæ, some Armenians, Seuerites, Tritheites, Agnoites, euery one framinge to himselfe a new deuised opinion: for further intelligence hereof, read but Nicephorus in his 18. booke and 45. chapter of his ecclesiasticall historie, wher this matter is handled at lardge. Against our protestants 1. Wee may note, that this heresie wa longe condemned before, and so quite extinguished in the church till these vpitarts renewed it againe, mainteyninge many moe absurd heresies, which noe protestant will auerr, therfore this was noe generall practise of the Church. 2. The church had still the vpper hand in conuincing and puttinge such to silence, for we neuer reade, that euer the contrary opinion approved by the doctors, was euer condemned or censured for heresie. 3. We may see the folie of them that would grossly vnderstand these woords of Marth. 3. (he shall baptise you in the holy Ghost and fiar) & therupon they baptised with fyer, that is did cauterise their children with a hote yron in the foreheads or in their cheekes; and yet could not vnderstand as playne woords to be ment of preists forgiuinge of sinnes Ioan 20. Where Christ said to his apostles. Whose sinnes yee forgiue ar forgiuen 4. Thy were cōtrary to the Armenians, for they denyed not all, but that some sinnes were soe irremissible, that they could

AVRICVLAR CONFESSION. 227

could not be forgiuen by a preist.

*The doctrine of the fathers for confession, and
preists absolution. Cesarius Episcopus
Arelatensis hom. 6. 7. 8. 9. 10.
de Pœnitentia.*

I haue admonished you deare brethren, & againe & againe I admonishe you, that whosoeuer doeth knowe himselfe to haue bene tossed from the shore of continencie with the tempest of lust, in the sea of ryot and licentiousnes, and so suffred shippwrake of his chastity, lett him take hold speedely of the confession of his sinnes, as a boord of a broken shipp: that therby he may escape from the bottom and depth of all ryot and luxurie, and come to the porte of penance, wher laying the anchore of hope in a most safe place, he may recouer his lost healthe. Here note. 1. After sinne he exhorteth to confession. 2. Confession is as Saint Hierom sayeth, a second table after shippwrake. 3. By confession and penance, he may recouer his health and penaltie, for sinne.

Concilium Cabilonense 1. can. 8. anno 658.

It is to be aduertised, that the whole assembly of preists agreed, that vnto the penitentes after confession is made, a penance be enioyned.

Sexta synodus generalis can. 102. anno 682.

It behoueth them that haue receiued power of God to loose and bind, to consider

well the qualitie of sinne, as also the party that hath sinned, and so hereby giue a conuenient medecine for the disease. Note. 1. The preists haue power from God to loose and bind. 2. He must consider the sinne and the sinner, before he enioyne penance to cure them.

Anastasijs patriarcha Antiochie sub Iustinia. no ano; vide Turrianum. anno 706.

They say we must not confesse vnto man, like vnto our selues. Lett them heare our Lord sayinge, whatsoeuer you shall binde vpon earth, shalbe bound in heauen, as also lett them heare our Lord; brother S. Iames. Confesse your sinnes one to an other. God doeth woorke our saluation, not onely by angels, but by his prophets, and in these latter daies by his apostles and disciples and their successors. And therefore albeit he be a man that shall heare thy confession, yet it is God that by him conuerteth, instructeth, and forgeueth thee, for the Sainctes of God are his coadiutors and dispensators to saluation.

Homo homini est adiutor ad pœnitentiam. Note. 1. An opposition of Christes words, to those that say we must not confesse to man. 2. The apostles successors, doe woorke our saluation. 3. Though man heare the confession, yet God by him absolueth. 4. This doctrine is flatt against our protestants doctrine.

The

*The practise of the church conformable to
the fathers doctrine.*

The third councell of Tolledo, or as some thinke the fourth an. 596. or 631. greatly complained of mutation and change of penances, at that time people beinge growne to such a slacknesse in deuotion, and all spirituall exercises, in so much as it desired to haue in vre the former customes allowed by the church canons. For saith this holy councell, forasmuch as we find in many churches of Spaine, that those that doe penance for their sinnes, they doe it (*fledissime*) as the councell termeth it, so filthylie and not as they ought to doe it, for as oft as they fall into sinne, and haue a lust to committ any sinfull act, foorthwith they presume lightly to be absolued and reconcyled by the preists; therefore for restraint of such damnable presumption, the holy councell commandeth, that penance be enionyned by preists accordinge to the prescript of former auncient tymes & rigour of the canons: this beinge then, the custome of these tymes, seekinge still a reformation. But as mans nature is ready efrsons to fall into relapse, and not soe willinge to vndergoe the burdensome toyle of penance, libertye still seekinge to lurke in euery sinners bosome, the holy fathers of the councell of Laterane, espyinge it many yeares after, & condescendinge more to humayne frailtie,

then

then did the fathers in Spayne at Tolledo, ordayne an other order, that preists should omitt the enioyninge of penance accordinge as the strictnesse of the canons required, and enioyne their satisfactorie penaltyes, as they most conueniently thought agreeable to the delinquents nature, condicion and abylytie. Soe that we may see as before the councell of Toledo, so after vntill the councell of Laterane, more then 600. yeares, a continuall practise of penance confession and absolutiō. As for Pope Boniface who dyed anno 614. our owne protestants (as fryar Bale the apostata) confesseth *centuria* 1. how good a man he was, that of his owne Fathers house he buylt a monasterie, giuinge them lands and grownds, as also impartinge vnto them soundry faculties to baptise, to preache and to absolve from sinnes; Wherby this gracelesse fyer myght make shame shyne in his owne face, to see antiquitie of confession & preists absolution, which he as all renegats lightly regarded. No lesse recordeth Leontius bishop of Cyprus, writinge the life of Ioannes Eleemosinarius, and relatinge the practise then of the churche for confession, as also of former ages; He declareth how that a woman (altogether entangled in sinne) came vnto this holy bishop, then bishop of Alexandria, to haue a full absolution, and remission of hir sinnes, thus addressinge hir speech vnto him;
I knowe

AVRICVLAR CONFESSION. 231

I knowe (o holye bishop and preist of God) that if thou wilt, thou mayest pardon me, for it is vnto you (o preists) that our Lorde hath sayed. Whose sinnes yee forgiue in earth, they shalbe forgiuen in heauen. How perfectly this woman knewe the auctoritie of preists, acknowledginge the selfe same power that Christ gaue them, farr different from our protestants beleefe, and yet it was then in those dayes a publicke beleife, and not doubted of any, noe not of the vulgare sorte, such as this woman was one. But to returne to the doctrine of the fathers for confession and absolution.

Olimpiodorus Diaconus in verba Iob. Si abscondit quasi homo peccatum suum

Iob voluntarily committed nothing, his life was so perfect, but bicause it is so that a man falls into sin, therefore by penance and confession he did expresse his sin, nothinge fearinge to confesse them to men. He tooke none to witnesse, when he did his good deeds, yet he made all acquainted with his sinnes and wicked acts. Note 1. by penance his sinnes to men.

Beda venerabilis com. ad cap. 5. ep. Sancti Iacobi, exponens. Confesse one to another. anno 730.

In this sentence this ought to be the difference, that we confesse our daily and lighter sinnes one to an other, and to our coæquales, and

and so beleue by their praiers to be saued. But the filthe of our greater leprosy, we must open vnto the preist accordinge to the lawe, and so haue regarde to be clensed accordinge to his iudgement, as how and how longe he shall thinke expedient. Where note. 1. A difference of sinnes and different confessions. 2. Our mortall sinnes wee must confesse to a preist. 3. It is accordinge to the lawe. 4. The preist clenseth vs. 5. He enioynes penance, as he shall thinke fitt.

*The practise of the church conformable
to this doctrine.*

S. Bede for better confirmation of the practise of this age, writeth how that a knight, who through sloth and negligence carelesse to goe to confession, albeit he was often therunto admonished by his kinge after a Christian manner to make his confession before he died, but he littell regardinge the good admonishment and counsell of his kinge, was by a horrible straunge vision carried away, and thus noe man knoweth how he ended his life. Wherby it is euident that in England it was then in vse approued by the prince, to be a Christian and most pious manner to goe to confession, and haue absolution of a preist. See S. Bede l. 5. histor. c. 14.
*The Heresy of the Albanenses contrary to the
doctrine of the fathers.*

About the yeare 796. in the raigne of
Constan-

AVRICVLAR CONFESSION. 237

Constantine the sixt Emperor, and pope Leo the thirde, sprounge vpp these heretickes, wonderfull corrupters of gods woord, a companie or crewe most wicked and impious as reporteth Antoninus. 4. parte sum. tit. 11. c. 7. Amonge other heresies, this also they published, that sin did not proceede of freewill, for man hath noe freewill, and therefore noe man after he hath sinned, can goe to confession, nether ought he to goe to confession. For Confutation of which heresy, it shall suffice onely to relate their absurdities. 1. If first wee obserue, that our aduersaries cannot grownd here any antiquity for their deniall of confession, not agreeing with them, euen in reiectinge confession. For these say, a man can not goe to confession, our aduersaries say they may and can after their fashion. 2. In like maner they might denie all confession to God, that neither we can nor ought confesse to him. 3. They were most wicked, and depraues of gods woord, therefore most likely they would abolishe confession, as noteth Prateolus *verbo Albanenses*.

Now as touchinge their heresies, they mainteined obstinately. 1. They made two gods, a good, and an euill, the good God to be the aucthor of all goodnesse, the other of all noughtinesse: the good God, to be the maker of the new testament, the bad God of theould: and so they vtterly reiected it. 2. They held

held a transmigration of soules to go from one bodye to an other. 3. That Christ was not God, neyther that he tooke flesh of the blessed virgine Marie. 4. That there was noe other infernall paine, but in this world. 5. That hell & purgatorie were nothing. 6. That the world should allwayes continew in this state. 7. That all vsurie is lawefull. 8. That matrimonie is starke noughte. 9. That man can giue the holy ghost of himselfe, and yet that a man after he hath sinned neyther can, nor ought to confesse his sinne committed. In which their last assertion, may easilie be found a contradiction: For if man haue power to giue the holie ghost, why may not man in like sorte forgiue sinnes, hauing the holy ghost, who can forgiue sinnes? but to proceed to the doctrine of the fathers.

Theophilactus in cap. 20. Sancti Ioannis,
anno 842.

Christe gaue to his apostles a certaine power and spirituall guyft, wherby they might remitt sinnes, for he shewed what power of the preist it was that he breathed on them sayinge, whose sinnes yee forgiue ar forgiue.

Theodorus Studites in vita Sancti Platonis,
anno 732.

Plato was wont from his youth to confesse to the pastor of his soule his offences diligently; yea all his sinnes, yea euen to the inmost thoughts.

AVRICVLAR CONFESSION. 235

Concilium Turonicum 3. cap. 22. anno 812.

With great circumspection it is to be handled by the preists and bishops, how they enioyne the times of penāce to such as confesse their sinnes vnto them.

Concilium Cabilonense 2. can. 32. anno 819.

But we haue seene this ought to be amended, that certaine confessinge their sinnes to a preist, do not confesse fully, wherfore sithence man consisteth of bodie and soule, & soe by motion of mynd, as also by frayletie of the fleshe sinneth, we must exactly enquire of the sinnes, that of bothe we may make confession, confessinge that we haue offended by bodie, & trāsgressed by thought. Note 1. There must be a confession to the preist, and that a full confession. 2. A reason why we ought confesse all externall and inward sinnes.

Anastasiū Nicenū Episcopus quest. in script. q. 6.

Those that foolishely or, rather vngodly say, that confession made vnto man is not auayleable, bicause they ar subiect to fraylties and vices, and that it is God that can take away sinne. Lett them know that they say this onely as a pretext of their owne follie. 2. They vnderstand not the woords of our Sauiour, whose sinnes ye remitt ar remitted, for though it is man that heareth confession, yet it is God that pardoneth by him. 1. Note that

that it is an vngodlie speeche to say, that confession made vnto a man, is not auayleable.

2. It is God that by man pardoneth sinne.

The practise of the church conformable.

In this age both Charles the great, as also Lewes the first, were most vigilant and carefull to haue the church discipline truly and sincerely obserued. In so much that Lewes (for his sanctitie and holinesse of life called, *pius*, as affirmeth Amonius an auncient historiographer) was so watchefull and carefull of his life and conuersation, for the better amendement of his life, and edification of his neighbour; when he was sick, in all the time of his sicknesse he vsed to confesse himselfe with due and diligent examine of his conscience, which godly Emperor was longe before the councell of Latterane. Wherby it is euident, that confession was vsed before, and not then as a nouelty brought in by those good fathers; And moreouer it appeareth, that auricular confession to a preist, was not abrogated by Nectarius, sith it was accustomed in the Empire, and practised as an expresse commaunde of Christe.

Furthermore in a councel holden at Aquigraine anno 816. wherat Charles the Emperor was present, it was most piously decreed, that euery captaine in warre might haue a preist with him to heare confessions, and to be iudge of their sinnes, and consequently

to enioyne them penance. Which decree hath bene since continually kept, and is at this day verie religiouslie obserued by the Catholick Kinge of Spayne, who alloweth for euerie band of souldiours, one preist to heare confessions. In soe much, that in a counsell at Cabilon, about the same tyme of Charles the great, there is a plaine confirmation of auricular confession, and, that confession was vsed in those dayes both to God and man, that is to his ghostlie father a preist. And bicause diuerse Christians, partly for ignorance or negligence or smale regard they had of their soules, went not ordinarylie to confession, with a full examine and diligent scrutiny of their consciences vnto the preist, declaring all their sinnes committed outwardlie and inwardly, this holie counsell ordayned a canon for due reformation therof: Where wee may note not onely in this counsell, but in the counsell of Turinge in lyke sort, that the custome of enioyninge fasts and abstinence to penitents, was duely obserued after a prescript order after confession. And bicause diuerse preists behaued themselves oftentimes indiscreetlie in this their iudiciary power and auctority committed to iudge, absolute, and enioyne penances; therefore by the assembly of bishops it was determined, what penitentiall booke for this end was most cheefly to be followed by the preist. And
such

such was the strictnesse that in the councell of Cabilon 35. canon both abstinence from fleshe & wine was enioyned to delinquents after confession. All which conuince our delicat sectaries, who thinke these penances smallie auayleable, and allow not that secrett sinfull thoughts are to be opened to a preist.

Nicephorus Cartophilax epist. ad Theodosium ex to. 1. bibliothecæ sanctorum patrum anno 820.

In times past all men repaired to the bishops, and to them opened their secrets, and so to haue reconciliation; I knowe not now why this is so littell obserued. Albeit I maie suppose that bishopes oppressed with businesse, and wearied with the troblesome resort of company, haue passed ouer this businesse vnto the monkes, to such as are aproued, and may be profitable vnto others. Where note. 1. That it is an auncient custome to open their secrets to the bishops by confession. 2. By them they were reconciled. 3. By businesse in bishops and resort, this was neglected. 4. Hereupon this auctority was putt ouer vnto monkes.

Rabanus Maurus Episcopus Moguntinus li. 7. in eccl. c. 7. anno 855.

He that transgresseth the measure in the concupiscence of the flesh, and is burdened with his sinnes, it is necessary that by confession

cession therof he vomite out his filth, and so by fastinge and chastisement of his body, retourne to his former health. Where note. 1. Euery sinner must of necessity confesse his sinnes. 2. Confession compared to a vomite, to cast out the filthe of the soule by the mouth, by means of confession. 3. By satisfactory penance, come to his former state.

Concilium Moguntinum sub Rabano archiepiscopo. anno 834.

A most true and sincere confession, is to be exacted of such as are sick and in daunger of death, yet is not the quantity of penance to be enioyned vnto them, but onelie notified and made knowne.

Theodulphus epistola ad clerum suæ dioceseos. anno 835.

We ar to make our confession of all our sinnes, whatsoeuer we haue committed in thought woord or deed.

Concilium Wormatiense can. 7. seu 25. anno 868. vt alijs placet.

Penances ar to be enioyned vnto the penitents by the arbitrement of the preist, accordinge as the difference of sinnes be: the preist therfore in giuinge penance, must consider euery one cause, and single the ground and manner of the faultes, the satisfaction and sorrowe of the penitents, as also tyme, person, qualitie, yeares, and so haue regarde that they declyne not a iott from the holie rules

The practise of the church correspondent.

As Christ commaunded all his sheepe to obey and heare the voice of him, whom in Peter and such as succeed him, he made shepards ouer his whole flock, to liue more peaceably (*uninimes in domo*) as members vnder one head in one body, and sheepe vnder one sheparde in one fould: so here we may see a full prooffe of it in this age, vnder Nicolaus primus pope of Rome, to whome the Bulgarians as vnto the diuine oracle, sent to haue solution of all their doubts and difficulties that haue risen vnto them [in soundry points of Christian religion. Amonge the rest (most to our purpose) this holy father answeringe a demaunde, how and in what sort they ought to prepare them selues to fight, or in any such daungerouse expedition of warraire; he plainely and godly aduertiseth them, that before such desperate cases, where men ar to run vpon the dinte of the sword, they are to arme themselues by great praier, by goinge to the holy churches, by pardoninge their offenders, by hearing masse, by offeringe vpp sacrifice, and by confessinge their sinnes vnto a preist, and therby reconciled to God, receiue the holy communion; that whatsoeuer they doe in woord or deed to doe it in the name of Iesus. Wherby it is euident that not onely in Rome, but in other places,

places, as in Bulgary by -his fathers counsell;
as also in Fraunce (by whose permission one
Notgenus Abbot of S. Gallus, procured the
vse of sequences at deuine seruice in those
churches; as also at Mogunce where Raba-
nus S. Bedes scholer was Archbishop. In soe
much (as by Nicephorus Cartophilax) that
many yeares before him , confession was ac-
costomed, and bishops heard confessions, and
afterward in his time through businesse
(wherwith the cheefe pastors were encom-
bred) this chardge was committed to Mon-
kes, hauinge their approbation for sufficiency
of learninge and honesty of life . And more-
ouer in Fraunce as Theodulphus archbishops
of Orlance , about the yeare of Christ 835.
approued, it was accustomed vniuersally in all
places for preists to heare confessions and ab-
solue; soe most fatherly he aduertiseth euery
pastor , what his duetie is herein , warninge
his cleargy, that when any comes to confes-
sion , throughly to sift and examine him of
the principale vices, the manner of his sinne,
vpon what occasion he committed the sinne,
and hereby thus instructed of their life and
manners (*nominatim*) to aduise them and
ghostly admonishe them of this and this sin-
ne, that after this he may aduisedly and not
rashely enioyne them penance.

And as for Rhemes (to see howe euery
mother church doeth accorde and agree) this

verity is cleerly confirmed in a councell there holden about this time, as appeareth can. 12. & 19. concilij Rhemenfis. Hinkmarus also their archebifhops, gaue conformably this holy counfell, that when any were bewitched, in *concubitus maleficio*, that foorth with in all humility and lowelineffe of hart, & contrition of fpirit, they fhould make their confessions puerly and intirely of all their finnes, to God and to the preift. Gratian collector of the decretals, who liued in the time of Lotharius anno 1120. before the councell of Latheran vnder Innocent the third, as also Peter Lombard, Hugo de Sancto victore, make fufficient relation, how that it was the generall practife allowed by all bifhops pastors and gouerners of Christs church, to make a confession to the preifts of all mortall finnes. How carefull alwaies the church hath bene, as before by a prouifo vnder Gregory the great, fo it is manifelt that the pastors and cheefe prelates haue had an eye that way, for thus Petrus Damianus Cardinall of Rome and bifhops of Oftia, aduertifeth all preifts, of great fecrecy of fuch things as vnder the feale of confession are committed to them. *Signalum confessionis.*

The doctrine of the fathers for confession.

anno 920. Rodulphus Flaniacensis

lib. 2. in Leuit. c. 7.

It is fitt that whosoeuer maketh confession
of

of his sinnes, consumeth all those things which he can not call to mind, opening them to our Lorde, not hidinge one thinge and manifestinge an other. Et lib. 12. 12. in Leuit. c. 1. These are they that sell the eternall inheritance, to whom is comitted power to loose and bind sinners, to shutt out and bring in to heauen. These therfore must be careful accordinge to the precept of our Lord in this their marchandise, that they ouerburden not their citizens with too much penance, but enioyne as the quality of the sinne requireth. And it is necessary that the buier take heed lest he contristate Gods dispensator, that askinge pardō of his sinnes but weakely, he performe not the iust measure of his satisfaction. Where note first, a confession to God of sinnes, entire and absolute without hiding any thinge. 2. A power committed to man as a marchant to sell heauen, and others to buy it of them, to bringe in and to shutt out of heauen. 3. A prouiso for ouerburdeninge penitents with penance, but penance can not be giuen, but they must knowe for what, and that is when they confesse their sinnes. 4. Penitents must aske pardon for their sinnes of gods ministers; therfore they can pardon. 5. we must performe the penance enioyned for satisfaction.

Petrus Damianus ser. de Sancto Andrea.

anno 1050.

The fourth degree is confession of mouth, and this is to be made sincerely, bicause one part of the finnes is not to be tould, and the other kept secret, nether ar the lighter to be confessed, and the greater to be concealed.

Hugo de Sancto Victore li. 2. de Sacramentis p. 14. c. 1. anno 1140

Confesse your finnes one to an other, and pray for one an other, that you may be saued, bicause wee are not saued except we be confessed.

S. Bernardus ser. ad milites cap. 12. & ser. 16. in cantica. anno 1140.

What shall I say of Betphage, Where both the Sacrament of confession, and the mystery of preistly ministry is contained, the woord in the harte of a sinner woorketh wholsom contrition, but the woord in the mouth takes away hurtefull confusion, lest it might hinder necessary confession; let not the preists absolue him that is contrite, except they shall see sinne confessed. All that which thy conscience knowes, confesse humbly, purely, sincerely, faithfully.

Hugo venerabilis de ecclesiastica potestate ligandi & soluendi.

I say boldly, if any come to the communion of Christes body, before he hath bene absolved from his sinne by a preist, for certaine he eateth and drinketh his owne damnation.

AVRICVLAR CONFESSION. 245

The practise of the church correspondent.

As the cheefe pastor of gods church Nicolas the first aduertised euery Christian souldiour (answeringe the demands of the Bulgarians) to go to confession before they went to any expedition of warr: so noe doubt the Saxons had the like practise euen from the same sea. For both before the conquest, as hath bene related, and in William the Conquerors time and after) as writeth Ingulphus) euery souldiour that was to be consecrated to lawfull warfaire, should the eueninge before his consecration, goe to some Bishope, Abbot, Monke or Preist, and so contrite and compuncte, make a generall confession of his sinnes, and so absolued continew the space of a whole night in all prayer, deuotion and affliction of the body, and in the morninge heare masse, which donne hauinge a sworde putt about his neck, communicange the holy misteries, he remains a lawfull knight for euer. And it is recorded by one Brauonius a monke of Wincelter, that S. Wulstan hearde confessions, and that one Ieuolfus comminge to confession and often repeatinge one thinge, and the selfe same sinnes, the holy bishope said vnto him. *Oportunitas ut uideo latrone te fecit, ideo consulo ut monachus sis.* Oportunitie as I see, doeth make thee a theife, therfore I aduise thee that thou become a monke.

In this age there was a notoriouse miracle wrought concerninge the integrity of confession, and the full reuealinge of a mans sinnes to a preist. For as Petrus Damianus recordeth of the miracles of his tyme, in an epistle to Desiderius, that a certaine ould brother lyinge sick in the monasterie, the abbot oft tymes went to him, whereby receyuinge great comeforte, he instantly desired the assistance of gods most holy graciouse spirite, that breakinge abruptly into these speeches, he began to vtter his greife and say. O Lorde to whom noe secrett is hyd, I humbly beseech thee, that if there be any sinne in me, which as yet I haue not confessed, I may cal it to mynd and truly, and throughly confesse it vnto my Abbot whilest he is heer yet present, that so I may be absolued of him, who hath full auctority and power ouer me. Hauinge this sayd, a voyce was heard: Truly truly there is yet somethinge behynd, which thou haste not confessed. The ould sick man hearinge the voyce, and not knowinge from whence it came, prayed further and sayd. O Lord tell me what it is, that I may confesse it: at which request the voyce tould what it was, and soe he humbly confessinge it to the Abbot, was absolued. How true the story is, I leaue it to the conscience of the writer, but thus much is certaine, that confession was then in vre to Abbots, preists. & mōks S. Bernard telleth noe lesse

AVRICVLAR CONFESSION. 247

lesse what was the manner of Irland formatters of confession, writinge the lyfe of that blessed bishop Malachias, declaring how that he renewed againe the wholesome vse of confession in those parts, the sacrament of confirmation, the rytes of contractinge matrimonie, which eyther partly they were ignorant of, or els carelesly had neglected.

The doctrine of the fathers for confession.

Richardus de Sancto Victore de potestate ligandi & soluendi c. 4. an. 1140.

Penance is a sincere abomination of sinne, with a vowe of takinge heed, confessinge and satisfyng.

Petrus Cluniacensis Abbas lib 1. de miraculis. anno 1142.

Confession is altogether necessary to those, that haue sinned after baptisme, of all their mortal and deadly sinnes.

The heresie of the Waldenses contrary to the doctrine of the fathers.

Aboute the yeare of Christ 1170. (though others differ) began the heresie of the Waldenses, that beginninge by littel and fallinge first into one error, then into an other, hath made that diuersitie of the beginninge and the precise tyme which we perceiue in many writers. Aeneas Silvius de orig. Bohem c. 53. They were called Waldenses, of one Waldo a marchant of Lyons, who beinge ryth but vtterly vnlearned, so as he could neyther

write nor read, yet instituted this order vnder profession to liue in greater pouerty then others did. To reuenge themselves of the pope (who would not allowe their sect) they deuised certaine articles, wherof one was, that they reiected the auctority decrees, canons, iurisdiction and indulgences of the bishoppe of Rome: they denyed all sacramentall confession, purgatory, inuocatiō of Sainctes, prayer for the deade, holy dayes, & ordinary fastinges appoynted by the church. They called in question three sacraments, to witt Auricular confession, confirmation, and extreme vncion. Concerninge which heresie wee may note. 1. That the practise of the whole church of Fraunce, was to haue secret confession, against which these out of their malice did spurneat, to liue more freely without any redresse or amendment of their sinnes. 2. They agreed with the Catholickes against the protestants in many articles, and therefore our protestants can not hould them for sound deuines of their side, for they held the masse and consecration of Christs, most sacred body. 3. They disagreed both from protestants and papists in many other articles, as that the auctoritie of consecranging and makinge the body of Christ in the masse, was gyuen also vnto Laymen, if they were iust and in gods fauour. They affirmed that all preists ought to be poore, thē belyke preists were not married,

ryed, for how could they mainteyne their wife and children, but liue in beggary and vpon almesse? 4. They renewed that, concerninge puttinge downe of auricular confession, which was condemned before in the whole face of the church.

The practise of the church against the heresy of the Waldenses.

After that this was broached, and this society instituted, these men requested to haue their order confirmed, and priuiledged by the sea apostolick, as recorderh Abbas Vrspergensis in chronicon anno 1212. who also did see some of that number at Rome. But the pope seinge certaine suspiciouse things in their conuersation, as to goe in longe haire, like lay men, to carry women about with them in their company, who kept with them at bedd and at woorde; they were discouered and reiected by pope Innocent the third. Whereupon presently they began to deuise means to reuenge them selues, by calling the popes auctority into question. In soe much that if the sea apostolick should haue admitted their sect and abuses, they would not haue spurned soe eargely against that church, but would haue admitted their doctrine: for as their stomackes did rise, soe their malice encreased, and euery yeare denied some one article or other that the church of Rome did should. Neither had they their approbation in

Fraunce, for the Archebishop, and cheefe primate of all Fraunce, Ioannes de bellis manibus, and the 87. in succession after S. Photinus and S. Ireneus in the year of our Lord 1170, excommunicated these newe reformed religious persons, and especially for their detestation which they had against sacramentall confession, sithence it had bene practised in the church of Christ, and approued by all his predecessors as the doctrine of Christ, euē since S. Photinus and S. Ireneus times. Antoninus archebishope of Florence, writinge the begininge of these poore men, bouldly pronounceth, that it was from certaine masters of darkenesse. Trithemius in his chronicle vpon the yeare 1160. writeth of it as a most pernicious herefy. And Paulus Æmilius in his story of Fraunce, relateth that at this time two religious orders were abrogated by the pope, the one caled themselves Humiliates, the other the poore men of Liōs vagrant persons, leadinge Wemen of their owne sect with them: as for Innocent the third (vnder whom was the counsel of Laterane) he vtterly condemned their opinion, ordaininge with the counsel, that euery person of lawfull age, should confesse vnto their perishe preist at Easter. And to shewe further that the practise of the church was then generally contrary to their sect, first for England we read, that Hubert Archbishop of Canter-

AVRICVLAR CONFESSION. 251

Canterbury, about this time, decreed that euery preist should (when he heard confessions) consider euery circumstance, the quality of the persons, the quantity of the fault, and so accordingly enioyne penance. Also the second councell of Latherane vnder Alexander the third, aduertiseth concerninge matters of penance, that the quality and quantity of the sinne, the age of the offender, his witt, reason, and condicion, are greatly to be respected in penance. For saith he, a mans endeouour noe lesse is to be punished, then the effect: and moreouer to a secret fault a secret penance is to be enioyned, and that noe parishe preist which is not the penitents iudge, can either bind or loose. And lastly in the yeare 1035. confession was vsuall at Treuers, for as it appeareth by S. Simeon the monk, a boy was cured by makinge his confession of his sinnes to a preist *vide Surium*. But to proceed to the doctrine of the fathers.

Lucius 3. papa. cap. ad abolendum de hereticis. anno 1181.

Baptisme, confession of sinnes to a preist, and matrimonye are all three Sacramentes.

Galielmus Archiepiscopus Bithuricensis ad Hubertū Vide Surium an. 1199.

Confesse thy sinnes o woman vnto a preist, and then quiet thy selfe, and be of good comfort.

S. Antony of Lisbon vti in eius vita an. 1201.

Arise Martin, arise Agnes, goe to confession, and confesse this and that sinne to such an one, which thou committedest in such and such a place, which none knoweth but God.

Concilium Oxoniense sub Stephano Archiepiscopo Cantuar. anno 1212.

For defect of confessors and other reasons, we ordaine, that there shalbe certaine wise and discreet ghostly fathers appointed by the bishop of the diocesse to heare confessions of country deanes preistes and parsons.

Euthimius & Kuperus in Ioannē 20. an. 1180.

As preistes haue power to pardon sinnes and to forgiue them, so in like sort, to deny forgiuencesse, and after confession to enioyne penance.

Concilium Lateranense tertium generale sub Innocent. 3. anno 1215.

All sort of poeple after they come to yeares of discretion, lett them confesse their sinnes faithfully, at least once a yeare to their parish preist, and lett them endeuoure with al their might, to fulfill their enioyned penance, and soe receaue reuerently at Easter the holy Sacrament.

The practise of the church for confession, and preistes absolution conformable.

As the councell at Oxforde vnder Stephen Archbishop tooke order (vpon some negligence.

AVRICVLAR CONFESSION. 253

gence and slackenesse of deuotion to confession, crept in emonge the clergy) and ordained confessors for country preists, as also appointed that in euery cathedrale church, where there were secular cannons, the bishope should be their ghostly father, to whom they should make their confessions, or els the deane, or some other allowed and appointed, either by the bishope or by the deane or chapter, so no lesse were the laitie careful for their soules health to auoid the filth therof by confession; For in the yeare of Christ 1216. Kinge Iohn lyinge daungerously sick at the castel of newark in England (Iohn flow) as in such cases is most expedient, he sent for his ghostly Father that is his confessor, and disburdeinge his conscience receyued the holy sacraments at the handes of the Abbot of Croxton. And noe lesse performed Lewis Kinge of Fraunce (who died in the yeare 1270.) lyinge on his death bedd, who did not onlie himselfe performe fully the duetie of a Christian, but also callinge his sonne Philipp before him, emonge diuerse other godly instructions, he gaue him this for a principall lesson, that aboue all things he should haue especiall care and regard of his conscience, to dischardge it dayly by confessing his sinnes to his confessor.

The famousse councell of Laterane of 70. Archebishops and 400. bishopes vnder Innocen-

cent the third carefully provided for confession once a yeare & that vnto the parish preist, to whom (without peculiar licence obteyned) euerie one should repaire for the discharge of his conscience . Where the holie counsell aduertiseth , how euerie confessor ought diligentlie enquire after euerie circumstance , to heale throughly the woundes of his soule by powringe in the wine and oyle of mercy; and to be verie circumspect for reuealinge anie thinge comitted to secrecie by confession, eyther by signe , woord, or any other externall gesture, which if he doeth, he is not onely to be deposed, but perpetually to doe penance included into some monasterie. And in time of sicknesse where phisitions haue to intermedle , they are to admonishe the patiēt before he take any corporal medecyne, to provide first for his spiritual health.

Ante omnia monere & inducere quod medicos aduocent animarum, ut postquam infirmus fuerit de spiritali salute prouisum, ad corporalis medicinae remedium salubrius procedatur.

Alexander the third, vnder whom was held a counsell at S. Iohn Latheranes of 280. bishops, thus much aduertiseth the Archebifhope of Milan, that whereas a deliquent, who had bene cause of much slaughter by destroyinge many castles with effusion of much blood, desierouse to be reconciled, he should mercifully enioyne him penance, with such

discre-

discretion, that it should be noe dammage or hurt to anie without preiudice anie way. Noe lesse he insinuateth concerninge confession to the Archbishop of Cantebury, where he approueth that remissions or pardons, graunted in dedication of churches, are onely auailable to such; *quibus proprii iudices specialiter indulserunt*, as are absolued of their owne iudge or parishe preist. And writinge to the bishope of Beluacum, how a preist should deale with such as come to confession, and yet say they can not abstaine, aduiseeth to receiue their confessions (though not further to be admitted) yet with sounde counsell and ghostlie aduise penance to be enioyned. And to the bishope of Triburiensis he aduiseeth, that when a man hath a penance enioyned to fast bread & water, & after hath not meanes to obteine bread, he may with discretion vse other refectiōs, *non ad delicias, sed ad sustentationem*, onely for sustentation and nourishment, and not to please his taste.

A false surmise of the protestants who conceiue that Auricular confession is but a positive law, and that before the 3. councell of Lateran there was noe lawe or obligation therof.

V Pon this constitution of the councell of Laterane, the protestāts with Caluine & others, grownd here a false surmise, wherby they gloriously vaunte, that they haue manfully

fully gotten the mastery of the feild, forasmuch as they suppose (but out of the suburbs of their owne witt) that by this counsel vnder Innocēt. 3. That Auricular cōfessiō was first instituted, and as it were by a positive lawe brought in by pontificall auctority and mans ordinance, without any further approbation of gods woord. And albeit say they (as witnesseth Caluine lib. 3. instit, c. 4. 8. 7.) that confession may well claime prescription of time out of mind, beinge a most ancient custome, yet without any seruility, bondage or enforcement of lawe therunto, left to the full currant of mans liberty and free-will. For this (say they) it is not their bare woord, but euen the papists records themselves, that giue sufficient remonstrance hereof, that from the first promulgation hereof, 300. yeares are scarce past, since that this newe brought in lawe had assubiected the consciences of al Christians to the vassalage and thraldome of confession.

But by that which wee haue related out of former times, this surmise is easily refuted: for it is most apparant against Caluine and his companions, that this prescript time of confession at Easter, albeit it was here by Innocent instituted, and then as a lawe made and promulged; yet was it not the first, as though neuer before any lawe ordinance or prouiso had therfore bene ether constituted

AVRICVLAR CONFESSION. 257

ted or ordained. For it is manifest, both in the time of Gregory Nissen anno 380. many yeares before this councell of Latherane, as also in Chrysostomes diocesses anno 405. that christians vsed, yea and ought to come to confession at the holy feast of Easter. *n hebdomada magna*, as he religiously caled it. 2. It is most certaine and receiued as a generall custome in the church, for any that come to the holy Eucharist, which were clogged with any guilt of mortall sinne, to absteyne, except first they were atoned and reconciled by confession to a preist. For it is cleere by the practise of the church in S. Ciprians time anno. 248. and by S. Leo in his epistles to Theodore bishoppe and his 91. epistle, where he saith, that our Sauour Iesus gaue this power to the rectors and rulers of his church, to enioyne penance to such as confessed, and after satisfaction made and clenfed, to admitt them to the holy communion of the Eucharist by the doore of reconciliation. Where wee may see both lawes, ordinances, institutions, power, and auctority both by Christ giuen, and his ministers ordained, for the furtherance of the great benefit of reconciliation by confession. The reason then why the holy councell of Latherane ordained such a lawe that once a yeare euery parishioner at least should repaire vnto his parishe preist and goe to confession was, forasmuch as where sinne is

is mother, shame is the daughter, and here-
vpon the frequentinge of the Sacrament may
seeme to very many burdensome and te-
diouse, that once the reines of liberty lett
loose, the vulgare, yea the nicer sorte in this
remedy for their soules health, takes such a
desperate deafenesse, that with all delaies
they care not whether euer or neuer they
heare of it. Wherefore as that good pope Ze-
pherine anno 198. sett downe this ordinance,
and commaunded that all should receiue at
Easter, not so as though they had not bene-
fited and bounde before therunto, for euen
by the lawe of Christ it was promulged, that
except they did eate his fleshe and drink his
blood, they could not haue life euerlastinge,
but bicause his fatherly care and prouidence
was such to remedy the lukewarmnesse and
coudenesse of deuotion hereunto of many,
prefixed a time of receauinge, beyonde which
it should not be lawefull to deffer the com-
municatinge of the holy Sacrament. Soe in
like sorte it was appointed, not as an absolute
commaund of confession, for to this euery
one ar commaunded by Christ, but onely a
determination of time when it should be
donne, by limitation wherof the care esse-
nesse of many might be redressed, who other-
waife would be negligēt enough of so whol-
some a remedy, were not the ecclesiasticall
censure a bitt vnto their liberty, that with an
awfull

awfull lookinge back now and then (where
otherwaife perhaps they could be content to
lett the preist and benedicite alone) they are
content to kneele downe at his knees and
take an absolution. Nowe to the doctrine of
the fathers.

*Clemens 6. cap vnigenitus de peccatorum
remissione. anno 1241.*

The treasoure of the church is to be ap-
plied to proper and reasonable causes, some-
times for a whole and totalle remission,
another time for parte of the temporall pu-
nishment due for sin, to such as are truly pe-
nitent and confessed to their ghostly father.

*S. Franciscus ut refert bonaventura in
eius vita. cap. 1.*

Behould my good brother confesse thy sin-
nes beinge contrite with the sorrowe of true
penance, nether lett there remaine any thin-
ge in thee that thou wilt not open with true
confession.

Bonifacius ut in Linwood. anno 1250.

The Sacrament of penance of which con-
fession is parte, is not to be denied to any, no
not soe much to any imprisoned, vnder paine
of excommunication.

*Edmundus Cantuariensis Archiepiscopus
in constitutionibus.*

The confessor must keepe decently in hea-
ringe confessions, all conuenient forme and
decency in searchinge out the wounds of the
greeued

greeued penitents, as also in exhortinge and perswadinge them to further encrease of good life.

Gualterus Episcopus. anno 1327.

Euery ghostly father shall enioyne penance, accordinge as he hath exactly noted and considered the penitents sinnes.

The practise pf the church correspondent.

Now drawinge neere to our times, wee find the whole church of God through out all christendome practising the holy Sacramēt of confession not onely in Rome (as appeareth by Clement the sixt) but in other parts of Italy (as witneseth S. Frauncis of Assisum) and in Fraunce in euery towne and village. For albeit in the yeare 1323. one Iohn de Polliaco a deuine of Paris, diuulged certaine errors concerninge the hearinge of confession in the time of Lewis of Bauaria a german Emperor and Iohn 22. yet this doeth nothing preiudice the custome and vse then, but giue a full remonstrance of those times. For as his opinions were absurd, as that none ought to confesse to the begginge friars, which if he did, he was bounde to confesse againe to his owne parishe preist: as also the decree of, *Omnis utriusque sexus* so standinge, the pope of Rome cannot make but all parishioners are bound euery yeare to confesse to their parishe preist.

Moreouer the pope cannot giue any general

all facultie to heare confessions, but vnder limitation of the parishe preist; soe giue they testimony of a g nerall practise then, to goe to confession to the friers, to haue licence of chosinge their ghostly fathers, and to re-
paire vnto their owne parishe preists for ab-
solution: which opinions as they were exhor-
bitant and different from the true doctrine
of penance, soe were they examined and
condemned vnder the same pope Iohn 22. and
the partie made to recant his errors. As for En-
gland their needes smale prooffe hereof, for
both by the councell helde by Stephen at
Oxford, by Richard Archbishop, and by
others are extant diuerse canons to this pur-
pose, as that euery phisition who hath to
deale with any sick partie, is to seriously ad-
uise his patient, before he begin his cure,
to be mindfull of confession, and to haue the
aduise of his ghostly father.

As for reuealinge of confessions, it was
carefully looked vnto and especiall regard
hadd therof; for there were great penalties
enioyned, as in the age of Gregory the great
and after, that such should be degraded, as by
bishope Gualter appeareth. Simon Sudbury
anno 1371. (as appeareth by his constitutiōs)
was most prouident and watcheful for preists
behauour, and how they should heare the
confessions of weemen, appointinge that
euery woman should be heard of the preist
decently,

decently, *extra velum*, and that in open sight: as alsoe he ordained that all the laitie in most godlie sorte should goe to confession in the beginnunge of lent, as also to repaire to their ghostly fathers thrise at least euery yeare.

Kinge Edward the first in the 13. yeare of his raigne in a statute made of; *Circumspecte agatis*, sendeth greetinge to all his iudges, that they vse themselues circumspectly in all matters concerninge the bishope of Noridge and his clergy, not punishinge them if they held plea in a Christian court of such things as be meerly spirituall, to witt, of penances enioyned for deadly sinnes, as fornication, adoultry &c. for which kind of sinnes, corporall penance is often enioyned. But to proceed to the doctrine of the fathers.

Ioannes Peccham Archiepiscopus ex Linwood.

Lett there in euery deanery be appointed one Rector, who shall heare the confessions of the rectors and other preists. anno 1293.

Winchelse Archiepiscopus.

Euery stipendiary preist, shall not heare confessions of parishioners, but in certaine cases allowed.

The practise of the church conformable.

To gainesay the practise of the whole church of Christ, is too much blindnesse and absurdity; Againe to make smale accompt of our predecessors and their constitutions for

con

confession here in England, as it argueth but a certaine turbulencie of spirite, see it sheweth but smale prooffe of witt: for men as wise as wee, and not soe sence-feeling as wee, but of a more religious and pious minde then wee, would not soe easily haue bene drawne vnto such humility of confession, hadd not they seen as farr as wee, a full demonstration and euident prooffe out of gods woord for it. From whence it hath proceeded, that soe many constitutions ordinances and prouisoes haue bene made onely for the better preseruance and continuance hereof. As by Stephen, Edmond, Richard, Gualter Sudbury, Peccham, Winchelsey and diuerse others, all learned bishopps and reuerend fathers.

The heresy of Wicliffe contrary to the practise of the church, and doctrine of the fathers.

About the yeare of Christ 1352. one Wicbesse an Englishman borne, master of art and preist in Canterbury colledge of Oxford, person of Lutherwoorth in Leicester shier, a man altogether turbulent and troublesome in all actions against the clergie, broached againe some errors, which were before disallowed, as namely 45. condemned in the councell of Constance, his 7. article was, that if a man bee truly contrite for his sinnes committed, externall confession is superfluous and vnprofitable; As alsoe defendinge that
con.

confession can not be proued out of scripture, neither hath it any grownd in scripture for the approbation therof.

For confutation of which heresy, wee may note 1. That this his errors proceeded more of stomake and pride, then of any zeale or conscience he had in religion, considering he consorted himselfe with the Duke of Lancaster, who was glad then to catch hold of any occasion against the clergie, as Stow noteth. 2. That it is noe marueil that euer confession (which is a true humiliation of the spirite) could haue anie entertainment or be approued in so proude a stomack, seinge it is the nature of all such that mainteine such desperate resolutions, to fly from all true catholick deuotion. 3. That this was an opinion newly brought in againe to trouble the church, against the doctrine of the fathers and practise of all Christendome, and an opinion before condemned and neuer before countenanced as truth in England. 4. That it hath the note of heresy (to denie) for it denieth that, which for many hundred years was before mainteined as the doctrine of Christ in all Christendome, and therefore catholick confession hath the prerogatiue of time and place, and the other preeminence which is gotten by sayinge it is not soe. 5. Our procestants are smally benefited hereby, for they mainteine but the nouelties of one in whom

whom stomake did strive with witt for will to gett the mastery. 6. If it had bene sound doctrin which Wickliffe taught of not going to confession, beinge so troublesome to fleshe and blood, the church would easily haue condescended, and not approued that which is so much against our nature, as the lawe of Christ.

Moreouer as these positions of Wickliffe were preiudiciall to the whole church of England, so were they condemned by acts of parlament, as in the fift yeare of Richard the second 1280. as also anno 2. Henrici 3. 1402. by Cicheley vtterly suppressed as most impious doctrine, & contrary to the woord of God. And albeit the protestants and some other of Zwitzerland agreed with him in some points, yet they held him (as Ioachim Vadianus a Zinglian) for a pratler and scoffing deuine, yea Pantaleon for an impudent heretick in his chronologie. His opinions were condemned by the generall councell of Constance, he was excommunicated by the Archbishop of Canterbury, and by Fleming bishop of Lincolne: his bones were taken vpp and burned by command of Pope Martin the fift.

How many learned men of all sorts opposed them selues against him in that age, is apparant; for not onely Thomas Waldensis who confuted his heresies, but diuerse others,

as William Barton Chancelor of Oxford condemned Wickliffes, & sett an enquest of 12. men vpon him, six of the begginge fryers and of other deuines and ciuill and cannon lawyers other six, who all vtterly condemned his opinions anno 1382. And albeit Philip Repington a frend of Wickliffes and deuine of Oxford, writ in defence of Wickliffe and especially against auricular confession, yet he vpon more mature aduise, recanted his opinions at Paules crosse. Thomas Bombe an other deuine & Carmelite writ most learnedly against him, and as sayeth friar Bale against Wickliffes scholers, *scorpionis venena intulit*. Nicolas Hardford scholer of Wickliffe recanted his opinions as most absurd 1382. One Raukin, Iohn Sharp, Roger Walbey an Augustin friar, Richard Maidestone vnder Richard the second, Symon Sowthray, Peter Stokes, Thomas Winterton all learned and not inferior to Wickliffe for iudgement and sufficiency of learninge, writt most sounndly and iudicially against his opinions, but to proceed to the doctrine of the fathers.

Concilium Florentinum in doctrina de Sacramentis anno 1438.

It appertaineth to confesse by mouth, that the sinner wholly and thoroughly (*integraliter*) confesse to his preist all his sinnes, all such as he can call to memorie.

Theo.

*Theodorus Cantuariensis Episcopus cap.
quidam de pœnitentia dist 1.*

Internall confession which is onely made vnto God, belongeth to the perfect and iust. But of such as we are, that be sinners, the sentence of the apostle is to be folowed, that we confesse our sinnes to one another.

The practise of the church conformable.

What the custome and vse of the greek church was in this age for confession, is most apparant, and nothinge differinge from the maine point with the former greek fathers.

For albeit Eugenius 4. at the councell of Florence, priuately demaunded of some of the cheefest greeke doctors, why they did not confesse their sinnes before they came to celebrate and say masse, as the auncient custome was, both in the time of S. Basill and S. Chrysostome: Yet at other times their preists went ordinarily to confession for absolution of their sinnes. Hereby we see that confession was, not onely practised emonge the Grecians in the greek church, but alsoe in Rome, Spaine, Italy, England and other particular churches.

*The heresy of Petrus Osmensis against the
doctrine and practise of the church
in Spaine..*

About the yeare of Christ 1464. one Petrus Osmensis or Oximensis a Spaniard and
M 2 doctor

doctor of deuinity of *Salamanca*, published certaine conclusions against auricular confession vid. 1. That mortall sinnes concerninge the guilt and penaltie of the other world, are forgiuen by onely contrition without any confession. 2. That confession (*in specie*) is not found in scripture: as for wicked thoughts they are onely abolished by displicence and dislike therof. 3. Secret confession is not of necessity to be required. 4. That penitents ought not to be absolued, if they haue not performed their penance. For confutation of which doctrine we may obserue.

1. That the heresy of this man, is different from the opinion of the former concerninge confession, and albeit in some things he accordeth with them, yet he hath a smatch of his owne leauen, his selfe pleasinge and ouerweeninge humor.

2. that his opinions were as new nouelties, against the vniuersall practise and doctrine of the holy fathers.

3. Our aduersaries cannot heerby gather that their doctrine was then in practise and approued: for this was but the opinion of one man, in one countrie, and in one vniuersity, the defence of which conclusions proceeded rather of emmulation (an humor most incident to scholers) then of any sound iudgement in deuinitie, and knowledge of the doctrine of the fathers.

4. He

4. He alloweth that which our aduersaries doe disallowe vid. an absolution from sinnes after the performance of their penance.

Further after this Peter had published his errors seeminge a great nouelty emong the learned in the vniuersities of Spaine, as alsoe erroneus impiousse and most scandalouse vnto the vulgar sorte; Alphonsus Carillo then Archbishop of Toledo and chiefe primate of Spaine, with mature iudgement, examined these conclusions, and cited this Peter de Osma to answere vnto them at Alcala; but as heresy loues least to be in sight, and will begett that oftentimes, which it is loth to father; soe this Peter was backward for the most parte to come to triall. Wherefore Carillo the Archbishop, with diuers other learned men and docters of Spaine, condemned him and his opinions, which condemnation was after sent to Rome, and there againe examined by pope Sixtus 4. anno 1471; and soe approued as appeareth by the extrauagant of Sixtus. 4.

The doctrine of the schoole deuines conformable to that of the fathers.

Concerninge the doctrine of the schoole-deuines for auricular confession, being most famousse and learned men (as appeareth by their workes) I need not receite their opinions, bicause they are comon in all schooles, and for their excellency of witt, see but

Couel who approueth them, himselfe beinge a protestant.

Petrus Lombardus bishope of Paris, whom all the schoole diuines for that reuerence and honor they bare him, and for his singuler learninge, call him their master *magister sententiarum*. anno 1140, Alexander de Hales who made his summe, that excellent woork by commandement of Innocent the fourth, was caled *fons vitæ*, the fountaine of life, bicause of the liuely knowledge, that flowed from him, he was master to S. Bonauenture anno 1246. S. Bonauenture bishop of Albane, made Cardinale by Gregory the tenth anno 1275. for his singuler wildome, knoweledge, learninge and sanctity of life. His master Alexander de Hales was wount to say of him, that in S. Bonauenture he thought Adam sinned not, meaninge for that illumination which was in him, as though he had not bene darkened by the fall of Adame.

S. Thomas de Aquino, who came soe neere vnto S. Augustin that some thought he had all his woorkes by harte, and by a common prouerbe it was spoken, that the soule of S. Augustine dwelt in Aquinas: In whome aboue all the rest fouer contrarieties were said to excell, *Abondance, Breuity, Facility, Security*. In respect wherof he gained the title to be caled Angelicall. anno 1274. Albertus

AVRICVLAR CONFESSION. 271

bertus Magnus master to S. Thomas of Aquine bishope of Ratisbone of most admirable learninge and knowledge, who for his excellency therin was called Magnus. anno 1280 .

Iohanes Duns Scotus scholer to Alexander Hales anno 1299. a man of a singuler subtilitie of witt and iudgement in learninge, for his profundity he was called tenebricosus.

Richardus de media villa. Iohanes Gerson. Thomas Caietanus. Iohannes Roffensis. Thomas Waldensis. Thomas Morus. Iohannes Echius. Iohannes Cocleus. Iohannes Hessels. Alphonfus a Castro. Albertus Pighius. Dominicus a Soto. Iohannes Gropper. Lindanus. Cardinalis Belarminus. Franciscus Turrianus. Gregorius de Valentia. Azore. Vasquez. Iohannes Dreido. Iohanes Hofmeisterus. Ruarus Tapper. Petrus a Soto. Stanislaus Hosius. Petrus Canisius. Sanderus. Alanus Nauarrus. Suarez.

All which beinge the cheefest deuines in Christendome agree in the doctrine of auricular confession, conformable to that of the auncient fathers, and perpetuall practise of the church, now last of all renued and confirmed in the counsell of Trent as followeth.

Concilium Tridentinum [es]. 14.c.5 anno 1563.

By the institution of the Sacrament of penance now explicated, the whole church of

God hath alwaies vnderstood, that an intire confession of our sinnes, and an exact, is instituted by our Lorde. And that confession is necessary by gods lawe, to all such as fall after baptisme.

The practise of the church conformable.

As euery schoole was now fraught with this doctrine, and whosoever gainsaid it, were censured, and had the iust reward of hereticks; soe was there noe country Christian, but had it in continuall vse and practise. And for the greek church it is euident, first by Nicolaus Cabasilas in the application of the Liturgy cap. 29. by Anastasius Nicenus his questions vpon the scriptures, q. 6. who as they were grecians, soe most plainly teach, that there was allowed and in vse the holy Sacrament of confession. And in these our daies Hieremias the Patriarch of Constantinople in censuring the Augustine confession in the .1. chapter, much reprehendeth the grosse opinion of the Lutherans, who bouldly affirmed, that all sinnes were not of necessity to be confessed, or the number particularly in confession to be regarded and euery sinne to be specified in his kind. *Per singulas species in confessione enumerando* Where it is manifest, that the grecians in Constantinople, agreed with the Latine church in this article of confession, and so had practise therof to declare euery particular

culer, with respect hadd to euery particuler circumstance.

To come neerer to our owne times in the yeare 1475. both the kinges of England and Fraunce went to confession, for as it appeareth on the 29. August. in the same yeare they both being mett together to conclude a peace, which concluded they were both sworne on a missale saith Comines (for then there was noe communion booke heard of) to the performance of some certaine articles then concluded on: Which donne the kinge of Fraunce offered the kinge of Englād (if he would goe to Paris) the Cardinall of Borbone to be his ghostly father for the absolution of his sinnes. Further by an historicall relation of two famouse ambassadges, the one of Gabriell Patriarch of Alexandria the 97. patriarch after S. Mark, the other out of Russia of some 1000 churches vnto these 2 of Rome appeareth, albeit they had falen into diuerse errors, yet they acknowledged the Sacrament of penance and confession: as also Iohannes Comus Corepiscopus thus writinge to Clement the 8. affirmeth in these latter daies vnder the name of all his country that, *in eius manus est absolutio & ligatio*: the full auctority to bind & loose. Lastly the duke of Northumberland in the yeare 1553. although he had bene a great stickler and ringe-leader in the daunce of Innouation for Zinglia.

nisme, yet cominge in the end to calamitie and to be beheaded, acknowledged the catholick faith: not for flattery or for hope of life, wherupon he brought as wittnesse, the Lord of Worcester his ould frend, and his father; wherby it is apparant, he vsed then confession in the tower, albeit in the tide of better fortune he folowed the maine streame of pleasure, littell caringe for religion or confession, but then, *cum tribularetur tunc clamauit*. See Stow.

THE CONCLVSION TO THE
*precedent doctrine of the fathers
and practise of the church.*

THE XIV. CHAPTER.

THUS hast thou seene (courteouse reader) euen from Christs time, one and the selfe same doctrine of auricular confession, taught of the learnedst doctors, beleueed as the true and holy woord of Christ, practised in the vniuersall church, in full currant and continuance these 1600. yeares both in the greek and latine church.

2. Now then since that confession carries with it the countenance euen from our Sauiours owne auctority, the approbation of the holy Apostles, the doctrine of the most auncient fathers, the iustificablenesse of the
great

AVRICVLAR CONFESSION. 275

great and generall councells, the practise of all nations, the applause of the grauer, learned, and deuoutest sorte, and the very triumphe ouer all time, and hath bene as it were an vnexpugnable tower battered and shott at with the vaine blasts of turbulent witts, malignant spirits, selfe pleasinge humorists, the giddy headiest braines; and yet stands as an inuincible tower of brasse, reboundinge the blowes backe euen to the batterers vtter confusion.

3. Since that it hath bene euer praise woorthy, full of pietie and vertue, the mother of all true lowlinesse and humility of harte, the acquierringe of a troubled conscience, and the onely phisition for the inuerterate diseases and leprosie of the infected soule.

4. Since that the blames that are laid against it are either false or feeble, proceedinge of weaknesse which is commonly bould; or obiected by bouldnesse (a rashe and presumptuous obtruder) or deuised by the vnskillfullest, the growuds of whose opinions are but the vncertainties of their owne ignorance, and as it were the triflinge blots and blurrs of their inke wastinge toyes.

5. Since that the aduersarie him selfe giues it the prerogatiue of time, and can not denie it the prescription of great antiquitie, though he troubles him selfe in the dust of

his owne labours to giue it the preeminence of birthright but from the staines of humaine inuention. I beseeche thee then most gentle reader, as thou doest tender the truth of gods cause, and good of thine owne soule, that as mindfull of the tribunall and maientie of almighty God, before which one day thou shalt appeare as a dust-creeping woorme as thou art, where all harts shalbe opened & secrets disclosed: not to gaine say that truth which God shall manifest vnto thee, or for feare of prince or potentate to temporize some fewe yeares, thereby to dispossesse thy selfe of the fruition of all eternall blisse and happinesse. Lett not stomack soe maister thee as to haue all tounge & noe cares, to speak all and hearken to nothings, to crowe to much with the cocks, on this worlds dounghill.

6. If affectatiō of singularity hath ambushed it selfe within thy bosome, if thou hast pinned they selfe to their sleeues, whom ignorant zeale hath made violent in religion, as to tearme this seekinge into fathers writings to looke for truth, a rakinge into kennels and ditches, and to discharge most of them for rogues and men branded in their foreheads (as Cartwright l. 1. pag. 114. that good wheel-wright was wount in his owne shopp to hewe such grosse chipps) if thou wilt not beleeeue so many learned men, as haue bene alledged, but think, that to be
tied

tied and led by auctority, is a certaine slaue-
 uery and captiuitie of iudgement. If thou wilt
 not beleeeue with S. Augustine, l. 2. con. Pe-
 lag. c. 4. What esteeme is to be had (before
 his time) of the auncient fathers. If thou
 wilt not beleeeue as did the Samaritans in a
 matter of farre greater moment, vpon the re-
 porte of one silly wooman, yet (courteouse
 reader) thus much beleeeue, that antiquity
 & the fathers auctority, hath euer bene euen
 emonge the heretickes themselues, the best
 stake in their hedge.

7. Did not Arius in the pedlarie of all his
 ware, grownd his truth vpon the auncient
 father Origen, and alleadged him tooth and
 naile for him selfe? And did not the Dona-
 tists build vpon S. Ciprian; The Nestorians
 vpon the councell of Nice; The Pelagians
 vaunte of S. Ambrose. S. Hierome. S. Augu-
 stine? Did not Dioscorus alleadged Gregory,
 Cirill, Athanasius? and complained openly in
 the first councell of Calcedon, *Ego (saith
 he) defendo dogmata sanctorum patrum, ego
 illorum habeo testimonium, non obiter nec in
 transcurso, sed in ipsorum libris, & ideo cum
 patribus ejcior.* I defend the opinion of the
 holy fathers, I haue their testimony, not by
 any by, or sinister way, but in their owne
 bookes, and therefore I with the holy fathers
 am relected. What an afull respect (a bird
 of their owne father) Beza seemed to haue
 of

of the auncient fathers (albeit the Geneva shoe is altogether vnfit for their foote) in soe much that he thus writeth to some that began their nouelties in translatinge, and heer-vpon cales them to remembrance of former times and (euen in the shadow of this name) chardgeth them with the most worthy assembly of Nice, of Ephesus of Calcedon *quo nihil vnquam sanctius, nihil Augustinus ab apostolorum decessu sol vnquam aspexit*, then which since the apostles time, the sonne neuer beheld any thinge more holy more royall or famouse.

8. Soe then (Christian reader) this can not but seeme reason, and sinke euen into the shalowest witts; that if in matters of lesser moment, it was neuer thought safe and secure to neglect the iudgement of many (euen with the heretickes them selues) how much more in matters of greater waight shal it be accompted folly, rashely to followe the opinion of fewe, and desperatly beat against the harte of all true catholick doctrine, euen as it were striue against the maine streame of all?

9. And how can any vertuously disposed mind, better resolve with it selfe, then thus (if he will but range within the Zodiacke of a Christian mans witt) to think what the holy auncient fathers haue written (I know there is nothinge but that an itchinge tounge may

may rubb it selfe vpon) and that which they haue written they haue not diuulged it, as particular in opinion or wedded to partialities, or hungry of their owne praise, either to grieue protestant, or gratifie papist, but euen as trueth in those ages ledd them by the handes, *Quod inuenerunt in ecclesia tenuerunt, quod didicerunt, docuerunt; quod a patribus acceperunt, hoc filijs tradiderunt.* What they found in the church, that they kept, what they had learned that they taught, what they heard and receiued from their Fathers, that they deliuered to their posteritie.

10. And now for auricular confession, as for the abbetters, authours mainetainers and defenders therofeuen out of Christes owne mouth: What, haue they bene, the of-scowring and scomme of the people? or rather many of them most gloriouse martirs, which haue liued in greatest feare of the highest, and died with greatest innocencie with the holiest, sealinge the truth of this cause euen with their owne blood. And shall wee suppose that darkenesse hath soe ouergrown the land (as S. Augustine obiected to Iulian. August. cont. Iul. the heretick) that Pelagius, Iulian and such their adherents can onely see with the high flyinge libertie of their concept, and that Hilarie, Ciprian, Ambrose and muddie headed, their witts ouerclowded, and such deepe doctors waxen soe darke sighted?

11. What

11. What were there noe learned men before these youngsters taught their A, B, C, the principles of the Geneva doctrine? Was wilddome euer so in ebbe, that it could neuer haue its flowe till the springe-tide of these our wanton yeares? Did ignorance and blindness keepe saire at euery mans gate, and was there such publick sale therof, that there could be noe true knowledge in these times bought for monie? Was Tertullian, Origen, Ciprian, Cirill, Athanasius, Ambrose, Hierome and Augustine, able to diue into the depthe of other misteries of our saluation, that euen in the cheefest matters of faith their words were accompted as oracles of truth, and in this point of confession and preists absolution from sinnes, shall their opinion be accompted as arrowes idlie shot at randome? And now soe shallowe witted and their witts soe light, as to want both waight and measure?

12. Or shall wee beleue these rather, whome some of the protestants and namely Couell call (as fittinge most to such humors) turbulent heads, whom affectation of singularity hath raised vpp their plumes; whom superstitious feare, ignorant zeale (not directed with discretion) hath made violent in matters of religion, that ouerrunninge euery text of scripture (as much as in them lieth) haue dismembred the very limmes
of

of truth? Shall soe smale vndigested and shallowe learninge, be in ballance able to ouerpease the world and the very touchstones of all witts? Was the bible neuer sought into, neuer vnderstood, Christes meanninge for preists absolution neuer conceiued till now? And that these had onely hitt the needell iust in the eye? What was it euer dawninge of the day, and for soe many hundred years, soe many gloumish morninges, till this their faire sun-shime had crept to the high prick of their noone, soe that we must be enforced to sett all our dialls by their clockes?

13. Then (Christian reader) iudge as the very truth is, that the antiquity of the fathers is most sound and of great waight, and that such as maliciously should neglect and contemne them, do most greeuously offend the holy ghost, *in illis presidentem & loquentem*, and in whose writings, *uiuit & loquitur continenter*, and hereby enlighteneth the whole church of God, both for the interpretation of darkest misteries, as also for the confirmation and propagation of the true auncient and catholick faith. For; for what other reason may wee suppose, that after the apostles, prophets, and euangelists, by deuine institution, and blessednesse of gods hande, haue bene appointed in all ages and places pastors and doctors, but that as S. Paule saith (Ephes. 4. 11.) to this end, that is, to
the

the consumation of the saints vnto the woork of the ministry, vnto the edifyinge of the body of Christ, that wee may not be as children waueringe and carried aboute with euery winde of doctrine in the wickednesse of men, in craftinesse to the circumuention of error.

14. Wherefore where all the holy doctors conspire and agree in any one point of our religion, it can not be but the sowndnesse of truth; In so much that if thus consentinge they should haue erred, it must consequently followe, the whole church of God (which is the basis and foundation of religion) to haue bene notoriously deceiued. *Aberrantia sequidem pastore necessarium est & oues aberrare & quo oculi dirigunt corpus eo pariter reliqua membra deferri mouerique necesse est.* Whē the shepheard goeth a stray, the sheepe must needs roue and wander, and where the eyes lead, the body foloweth,

15. If then in this one point of Auricular confession, the agreement of soe many holy fathers, the practise of soe many ages, the accord of so many pastors in euery nation should haue bene palpable grosse ignorance and error; How should God haue bene agreeinge to his owne woord? What beleife shall we giue to gods owne promises of the perpetuall assistance of the holy ghost, for the full establisshement of all trueth and doctrine?

doctrine? How can wee but accompt the
 wisdom of God meere folly, who hath built
 his house vpon sand, and not vpon sure
 grownd, to wagg with euery wind, and be
 ouerthrown with euery blast? *Sed Deus nec
 fallit, nec fallitur.* (lib 1. co. pelag. cap. 1.)
 Therefore against all busy inuouators tis best
 to conclude with S. Augustine, that it is meet
 that all Christian people, should rather pre-
 ferr the auncient fathers before any nouel-
 ties, and stick fast rather to their iudgement,
 then to runne after euerie fancie, humorouse
 and giddy headed leader.

BY THE DISAGREEMENT
*and Warr of hereticks one With an
 other, protestant against protestant
 touchinge confession, may be proued
 the catholick verity concerninge the
 practise of Auricular Confession.*

THE XV. CHAPTER.

AS hitherto hath bene manifested the
 the vniforme consent of the learnedest
 deuines, generall counsels, and continuall
 practise of gods church for auricular confes-
 sion, that herein hath ben euidently seen,
 that the daughter churches euery where did
 speake their mothers dialect: So it will not
 be

be amisse to lay downe before euerie reasonable mans sight, the restless leuitie of the protestants in this controuersy, how different they are one from an other; And forasmuch as nature woorketh in them al a loue to their owne fancies, passion beinge the hand, by which the spirite leads them, it faileth out, that euery one sings his owne songe, by reason wherof it is not the spirite of God, that it is the guider of their quier.

2. As in common wealthes most true it is, the ouerplus of rulers argueth superabundance of disorders, the multitude of phisicians pesteringe of diseases, many lawyers great suites and causes, many iudges contrary opinions, which makes suites immortal, as where there is great resorte of eagles, there is great mortality and many carcases. So likewise it fareth in causes and controuersies of religion; Where there be many opinions, there are most vnsettled minds, deuided minds makes vniointed speeches, in so much that where controuersies in highest points doe most rise, religion is most vnsettled, and where there is banding too and fro, truerh now and then is driuen out of dores. For men standing in those moodes, stretching religion to euery mans tentor, as men oftimes forgett all mind of reconciliation, haue all their thoughts stained with the ouerflowe of bitter gale and choler, they resolue more (lookinge

king through the spectacles of their owne cōcept) to followe that which is most crossinge to their neighbours humor, then correspondent to the stright plumb-line of trueth. For it is an oulde plague in mans nature, that many of the most parte of men, care not to post ouer trueth and leaue it farr behind, so they may sett on the spurrs of their fame and honor far before.

3. Hence hath proceeded the harte-burnings of many the *tor quor* and pluralities of opinions, the whettinge of witts to the sharpe of their owne will, the bandinge and takinge parts one against another, that euery day they are brought to bedd of newe borne sects, through their violency of spirits, the turbulency of witts, the stiffneckednesse of opinions, the selfe pleasinge of will, the eagernesse of defence, the glidingnesse of their tounge, and the rancor of their harts; Which so inuenometh their penne, to spred abroad their poisen in all their writings.

4. Wherupon noe marueile it is, that our protestants religion is all ouerunne with nouelties of sects, the variety wherof, albeit Themistius the philosopher (as recordeth Socrates) perswaded Valens to entertaine as a seruice most pleasing to Gost, seinge by this meanes, he was worshipped after diuerse waies and soundry manners: Yet in all reason it must followe, that these our nouellants
must

must possesse a church, as quarrellinge sonnes doe the inheritance of contentious parents, the best part wherof is consumed in vnnecessary suites; that make the fairest shewe that they can, God is defrawd of his right, their church in vproare, and their greatest certainty, the vncertainty of opinions: It was demanded of that great Consull Iabius, why he neuer went from his owne village of Rhegio in seauentie yeares that he liued, to Messana which was but two miles off by water: Who shaped them this answer. The barke (quoth he) which I must goe in is foolishhe, for it alwaies stirreth vpp and downe, the mariner with whom I must goe is foolishhe, for he neuer abideth in one opinion: the water is foolishhe, for it neuer resteth or standeth still: the winde which must waft me is foolishhe, for hardly will it keep longe in one corner: Now if wee vse to goe from a foole when wee meete him vpon the lande, what reason were it for me to hazarde my life with fower fooles vpon the sea.

5. Now Christian reader, thou that hopest to arriue vnto the hauen of all happinesse, to committ thy selfe to the safe conduit of a shiueled and windshaken barke, such vnsteddy mariners, such wasinge on the water to and fro, such winds as wil blowe out of any corner, where preferment may arise in this the protestants congregation, whose
 sina-

sinagogue lies like a shipp without a pilot, tomlinge and tossingvpp and downe in the vncertaine waues, shaken with boisterouse windes and stormes, vnder wreake and rage of euery maliciouse cloude and tempest; What canst thou expect, but either to run thy selfe headlonge vpon the rockes of selfe deuision, or be vtterly ouerthrowne by the stormy blasts of others malignant and turbulent spirits: For it must needs be, that where there ar soe many importunate winds and vnstable waters, and giddy headed pilots, there is great necessity of good oares and steddy ancors, or imminent death. Dauid the holy prophet, would aske of God but one spirite, and that a right, consideringe that it is the diuell which powereth many spirits into one body, many minds into one head, many opinions into one braine, and fraughts them euery day with newborne nouelties; Where God hath but for one body, one spirite to guid it, and in his church but one spirit to gouerne it, sith deuided spirits ar the nurses of confusion, where the singlenesse of spirit, is the mother of true religion.

6. Then (deare soule) touchinge the certainty of auricular confession and preists absolution, canst thou ascertain thy selfe, and by their restlesse opinions (as I will set thee downe the viewe hereafter) find any resting place for trueth? Maist not thou as well tie thy

thy beleife, to the laste of Luthers foote, as to any word of Caluines mourh. Yea I see noe reason, sith thou doest most grownd vpon that notable foundation (*hearjay*) and will haue noe more beleife then thou seeest through the thick spectacles of selfe lykinge, why thou maiest not as well lend thy beleefe to Illiricus, Selnecerus sworne Lutherans to penance and confession, as to the same Illiricus and Selnecerus abiuringe and becoming in few years new reformed Sacramentaries? Or to Caluine, to day thus disposed, or to morrowe otherwise aduised? Canst thou looke for of vnsettled minds a settled resolution, or of staggering or euer-startinge heads any sure footing, or steaddy pace, or of vngrownded principles any sure or sownd religion? Then thou maist well suppose, that it is not the protestants doctrine, towching the trueth of preists forgeeuinge sinnes, that can assure thy beleefe, noe more then with a disordered haile-shott, to hirt the marke. For as all bodies, where there is most disturbance of humors, are soonest subiect to dissolution; Soe in all matters of religion, where there is such bandinge in opinions, and where they neither goe with the feet, nor resolute with the head, these must needes be farthest off from all true resolution: for labouringe onely with the witt, to peirce farther and farther, they runne vpon endlesse rockes, and winde them

them into Laberinthes of newe deuises.

7. Plato ordained a lawe, that if any citizen did inuent any newe thinge, which neuer before was heard of, that then the inuentor therof should practise first the same for the space of ten yeares in his owne house, before it should be brought into the weale publick, and published to the comon people. If that these innouators in the fond course of their owne inuention, when they first hatched their neweborne opinions, had bene tied to the strait course of Platoes ten yeares triall, before they had put them abroad to nurse, I dare assure you, that many would haue bene loath to haue fathered their owne children, and forborne to haue fostered their bastardlike inuentions, with in two or three years after. For looke but into the misteries of the protestants religion, and viewe but the effects of their shallowe searchinge wisdom, and you shall see as many deuises in the vnfoldinge of their religion, as are in any tailors head and sheeres, for shapinge suits to euery youthfull humor.

8. Is not baptisme with them, with crosse and no crosse, & with in the space of ten years crossed in and out, and the crosse now in request with the highest? Was not confirmation euen of late years (Conference pag. 10 11.) of some churches vnaduisedly reiected and nowe receiued, as an institution apostollicall,

290 A TREATISE OF
licall, and one of the points of the Apostles
catechisme; and wished earnestly to be a-
gaine restored? (Conference p. 46.)

9. Were not the Geneva bibles accompted
as the onely touchstone of trueth, and ar not
they now accompted by his royall Maiestie,
the very woorst of all, yea as yet, smale cer-
tainty being emongest them of any true tran-
slation, to vnfold the trew meaninge of the
holy ghost?

And is not the holy Eucharist soe enwrap-
ped in vncertainties, that through such a plu-
ralitie of opinions, noe man can tell wel how
to receiue it, or what to make of it?

Is not confession allowed and disallowed,
absolution by a preist admitted, and caries
with it the priuiledge of time, and expresse
command of a communion booke?

10. Is not the matter of absolution yet in
cōsultation (Conferēce 5. p. 13.) & to be pon-
dered vpon, whether these word, (*remission*
of sinnes) ar to be annexed or noe, so that in
1601. years, if they haue had the trueth, yet
in this pointe they haue had no certainty,
such is the itching humor of heresy. that
once in ten yeare, it must haue an innouation
and soe it continewes euer staggering and
startinge, till it entombe it selfe within the
grauē of hir owne confusion. I say noe more
(deare Christian) if thou hast such a sence-
feeling mind, that thou wilt onely followe
that

AVRICVLAR CONFESSION 291

that most, which to thine owne fancy seemeth to be best: If thou wilt hazard thy selfe in vncooth pathes, and followe his stepps who knowes not whether he goes aright or noe. If thou wilt abiure confession, and make the abbettors therof next inheritors to folly, bicause Kemnitius a protestant misliked it, when before he well approued it. If thou wilt seeke trueth noe where, but at euery wranglers gate. I would not wishe thee soe much hurte, as to be soe insen'ate, as the neere borne inhabitants of the dull making noise of Nilus, as for to heare nothinge; neither would I wishe thee to feelee the stinge of these ianglers venemouse tounge. But this is all I wishe thee, that where thou haste straied in the wildes, trodd the mazes, & followed the pipe of these tinkars musick, that thou maist knowe their error, and find out the right way & soe followe the trueth.

II. I will here in open view sett downe vnto thee, their discords, and variety of opinions one from an other, that thou maiest see all their vnderstandings not tasked to one free will, but to their owne selfe liking. I thinke thou maiest as soone goe out with Sāpson and catche 300. foxes, & ioyne them taile to taile, as take 20. heretickes to winde hand in hand, and to accorde in their opinions. *Habes quid sentiam.* Thou knowest my meaninge. *Sensentias eorum prodidisse, supe-*

rasse est, to acquaint thee with their opinions is to ouerthrowe them. And thus I end with Luthers psalme. (*Beatus vir*) to Iames his fellowe preist and pastor of Breeme. Blessed is that man, that hath not gone in the counsell of Sacramentaries, nor stoode in the way of Zuinglians, nor sitt in the chaire of Tigrines; And thrise blessed had poore England bene, if it had not followed the branded sect of Caluenists.

MINISTROMAXIA, THAT IS the warr or disagreement of Ministers one with an other, towching the Sacrament of penance and Confession handled in the former chapter.

Wicliffe against Kemnitius.

I Ohn Wicliffe as witnesseth Thomas Waldensis tom. 2. de Sacramentis c. 135. affirmeth, that confession is not any way proued or grownded in the scriptures, and that in the scripture there is noe shewe therof.

Kemnitius contrariwise acknowledgeth that in the owld lawe, there was both contrition, confession and satisfaction, For saith he, Nathan absolved Dauid contrite and confessinge his sinne: Wherby Kemnitius it seemeth (contrary to Wicliffe) grawnteth that there is some grownd euen in the owld lawe for confessinge; much more then in the new law.

law, albeit he will not haue it a Sacrament.
Vide pag. 908. exam.

Caluine against Erasmus.

Caluine auerreth, though confession be not
de Iure diuino, yet *uerustissimus est eius usus*,
a most auncient custome in the church, and
that then men had free libertie to goe to
confession as they list them selues lib, 3. In-
stitut. cap. 4. 5. 7.

Erasmus in his annotations to the epistle
of S. Hierome ad Oceanum, and in the anno-
tion of the 19. chapter of the acts, and in his
methode of diuinity; as also Beatus Rhenaus
in the booke of Tertullian concerninge pe-
nance, both these affirme that confession and
the vse therof, is not of any antiquity, *Ne-
que in usu ecclesiae antiquae.*

Wiclef against Oecolampadius.

Wiclef proueth that confession is onely
by church precept, and by papale appoint-
ment, and so hereby introduced, accustomed
and commaunded. *Waldensis de Sacramen-
tis p. 135.*

Oecolampadius in his book intituled (that
confession be not burdensome) teacheth that
Confession is neither by gods lawe, nor by
any command of the church, *Imo ne ab ec-
clesia quidem*, except sayeth he it be of most
manifest and publick sinnes.

Luther against Kemnitius.

Luther lib. de captiuit. affirmeth that secret

confession (as now it is vsed) is pleasinge to him, yea profitable and necessary though euery circumstance is not to be confessed, neither would he counsell any to confesse after that sorte. Againe Melancthon in the Augustane confession (*arti. de confessione*) would haue a numbringe of sinnes in confession, though not, *scrupulosa enumeratio*, a scrupulouse accompt: *Apolog. art. de confess.* Moreouer Luther in his booke of the manner of Confession c. 6. very much doubteth, whether the sinnes of the harte are to be confessed.

Kemnitius contrariwise will haue noe particular confession, or recitale of any particular sinnes, but onely alloweth a generall confession *ut generalis professio*, that is, professinge himselve a sinner, and by signification of penāce lett absolutiō be required.

Illiricus against the Augustane confession.

Illiricus apol. confess. Antuerp. cap. 18.

Kemnitius 2. parte exam. p. 96. affirme that the Augustane confession doeth take the Sacrament of absolutiō improperly, *non proprie*.

But the Augustane confession is cleane contrary: For it alloweth that absolution is *vere sacramentum*. Is most truely a Sacrament, as much as is baptisme and the supper of our Lord. Except they will haue that baptisme is not, *simpliciter sacramentum*. Now what shall we esteeme of Illiricus and Kemnitius

nitius who had sworne to the Augustane confession, and yet could not tell what they did sweare vnto?

Augustane confession against Melancthon.

The Augustane confession (*cap. de numero, & vñ sacramentorum*) the protestants hauinge then confessed their faith) sett downe in their sense, which at the true Sacraments vid. Baptisme the Lords supper, and Absolution, which is the Sacrament of penance: For these three haue the commaundement of God, and the promise of grace.

Philipp Melancthon in his comon places printed anno 1522. openly denieth this Sacrament of absolution, or that it is *vere Sacramentum*; Which is most cleere against the Augustane confession, and onely approueth baptisme, which he affirmeth to be the onely Sacrament of penance.

Caluine against the Legates of Norinberge Lutherans.

Caluine albeit he alloweth confession and that priuate before the pastor for such as are afflicted in mind and can not ease themselues but by an others helpe (li. 3. instit. c. 4. 5. 12.) yet he would haue it free, not by compulsion or by any enforcement of lawe, and therefore he saith, noe marueile but that auricular confession is a very pestilent thinge, & *ideo tot nominibus noxiam ecclesie damnamus, ac sublatam è medio cupimus.*

The german legates sent from Norinberge after experiment hadd of the catholick vse of confession, and contempt therof, beinge left to euery ones pleasure, iust as Caluine would haue it: They seinge daily inconueniences growe therby, hauinge knowen the benefite thereof before, putt vpp a petition to Charles the Emperor, *ut iterum confessionem imperatorio iure restitneret*, that he woud restore againe by emperiall lawe, the vse of confession, and by lawe bind them vnto it. So as these protestants had an other esteeme of confession then had Caluine; Neither would they haue it free to doe as euery man list, which Caluine thought to be verie peililent. *Vide Dom a Soto in 4. sent. dist. 18. q. 1. art. 1.* Who was ghostly Father to Charles the fift.

The Augustane confession against Luther.

The Augustane confession *cap. de numero Sacramentorum*, alloweth penance to be a Sacrament, and to haue the commaundement of God and the promise of grace.

Luther will not allowe it to be trulie a Sacrament, and sayeth that it doeth want both the institution and deuine promise for remission of sinnes. *lib. de capti. in fine.*

Luther against Luther.

First saith Luther I deny 7. Sacraments, yet for the time I allowe three, baptisme, penance and bread.

Luther

Luther after in the same book of captiuitie (beinge as he thought better aduised) to talk more strictlie, would not admitt penance to be a Sacrament.

Melancthon against himselfe.

Melancthon in his common places sett foorth 1522. grawnteth that penance is noe other Sacrament, then the Sacrament of baptism.

Melancthon in his after bookes, especially in the apology of the Augustane Confession houldeth, that penance is truely a Sacrament.

Selnecerus, Wigand, Illiricus, Kemnitius, Lutherās against themselves become Caluenists.

Selnecerus, Wigand, Illiricus and Kemnitius subscribed first to the Augustane confession, and swore to that apology touchinge the Sacrament of penance, and so with confession iustified it as then Lutherans.

Selnecerus in the second part of his pedagogy, Wigand in his methode of the doctrine of the church, the Magdeburgians cap. 14. Illiricus in the preface of his booke intituled of the sects of the popes, Kemnitius in the second parte of the councell of Trent, deny vtterly that which they had sworne vnto before, touchinge the Sacrament of penance and confession, being nowe become Sacramentaries.

Luther against the poore of Lions.

Luther affirmeth secret confession which now is vsed, to be profitable and necessary: & *sibi valde placere, lib. de captiuitate, cap. de penitentia.*

The heretickes of Lions *pauperes de Lugduno anno 1160.* altogether abandoned auricular confession, denyinge it absolutely to be necessarie, & *ipsis displicere.*

Caluine against the Iacobites.

Caluine alloweth priuate confession, as necessarie before his pastor. when the partie is in anguisthe of mind and perplexed and cannot vnmeshe himselfe but by an others helpe li. 4. 4. 5. 12.

The Iacobites defended that it was not necessary to confesse any sinne to man howsoeuer, but to God alone: *Vide Præcolum verbo Iacobite.*

The Messalians against our protestants.

The Messalians anno 380. did forgiue sinnes, without regard had of penance and the church canons, as witnesseth Damascenus lib. de 100. heresibus.

The latter protestants can not abide to heare that man should forgiue sinnes, with either regarde of penance or church canons.

The Albanenses against the Andeans.

The Albanenses thought that a man, after he had committed sin, neither could confesse nor ought to confesse.

The

AVRICVLAR CONFESSION. 299

The Andean heretickes anno 380. did both command confession of sinnes and gaue absolution, though they enioyned noe penāce.

*The protestants communion booke against
their practise.*

The communion booke biddeth in visitinge the sick, to haue a speciall regarde to make confession, & that the minister should vse a formale absolution.

The practise of the protestants is contrarie, neyther to make confession, nor to take absolution.

Paulus Phagius against Martin Kemnitius.

Paulus Phagius in his commentarie vpon the Cha'die paraphrasis in 5 num. graunteth that that confession which the Iewes were accustomed to make num. 5 was a particular confession of euery speciale fault, for soe the Hebrewes did tearme it: *Confessio super peccato singulari*, a Confession of euery and singuler sinne, sithence in other sacrifices there was made a generale confession. Martin Kemnitius stoutely contends, that there was noe such specification of sinnes, but onely in generale: doubting if there should be such specification of sinnes in the ould lawe by confession, (beinge as it were a figure of future confession) then should there be as particular confession requisite in the newe lawe, euery sinne to be declared, in *specie & cum omnibus circumstantijs*, in par-

A TREATISE OF particular and with all circumstances.

Caluine against Caluine.

Caluine li. 3. instit. c. 4. 5. 7. saith, that before Innocent the thirde anno 1215. there was noe lawe or constitution of Confession.

Caluine in the same section lib. 3. graunteth that confession was, *politica disciplina ab episcopis instituta*, and as Zosomenus noteth by the bishops constitutions diligently obserued, which constitution sayeth he, Nectarius abolished in his time a littell before S. Chrysostome, who died anno 405. Which was many yeares before Innocent the thirds time. Then howe hanges this together, there was noe lawe of confession before the yeare 1215. and yet Nectarius abolished a lawe or constitution made by bishopes many yeares before? Which lawe (as some write) was in practise in Decius his time.

Luther against Illiricus and Caluine.

Luther in assert. art. 5. graunteth that arbitrarie satisfaction, is neither founde in the scriptures, nor in any of the auncient Fathers. So Phillip Melancthon in *apologia Augustanae confess. art. de satisfactione* in like maner saith, that the matter of satisfaction is a newe thinge, and not known of the auncient fathers.

Illiricus graunteth that all the fathers did acknowledge satisfaction, citinge all the fathers

AVRICVLAR CONFESSION. 301

thers for it. Caluine 3. instit. c. 4. s. 38. saith that all these things concerning satisfaction, are founde in the bookes of owld writers, though they moue him littell, for saith he, it is their error.

THE CLEARGY IN THE PAR-
lament of K. Henry the 8. against the
cleargy in the parlaments of Queene Eli-
zabeth and K. Edward. Head and body of
their church, against head and body of the
same church.

THe cleargy in K. Henry the 8. time, de-
creed with the kinge, as supream head
in open parliament, that whosoever should
deny the reale presence &c. or say that auri-
cular confession was not necessarie, should
be apprehended, arraigned, condemned and
burned as an heretick, see statut. 31. Henrici.
8. c. 14.

The Cleargy in K. Edwards daies, as then
head of that church, and soe in Q. Elisabeths,
takinge the same headshipp vpon hir, tooke
away auricular confession as a point not ne-
cessary. See statut.

Couell against friar Baal and whitaker.

I doubt not saith Couell (art. 7. pag.
46) of the vertue of woorkes, that for hu-
miliarion in penitencie of Larte, many of the
church of Rome farr exceedeth ours.

Friar

Friar being an Apostata and takinge himselfe to his wife Doroty, raileth against the church of Rome as the whoore of Babilon, in which there is noe humiliation of spirite, but confusion, error and antichristianity. *Vide vit. Balens de script. Anglie.*

Whitaker in his answer to Reynolds refutation for satisfaction, penance, & merite of woorkes, saith that the papiste religion is a verie scomme, and as a bodie consistinge of rottennesse and corruption.

Armenians against the Iacobites.

The Armenians hould that there ar some sinnes soe inremissible, that they can not be forgiue of any preist, ergo some ar remissible and may be forgiuen.

The Iacobits hould that it is onely necessary to confesse to God, and soe consequently not to preists to haue remission of sinnes.

Caluine against Melancthon.

Caluine 3 instit. c. 4. 5. 39 39. thus much auoucheth; As for a'l those things that are commonlie founde in bookes of ould writers concerninge satisfaction, they littell moue me. I see indeed, saith he, that many of these in a manner whose bookes remaine, haue either erred in this pointe, or spoken too crabbedly or hardlie.

Melancthon in the apology of the Augustane confession art. de confess. affirmeth as much for the contrary part, that all this mat-
ter

ter of satisfaction and penance is forged, lattelie begunne, without either auctoritie of the auncient fathers or holie scripture.

Whitaker against Brensius.

Whitaker in a booke against the Rhemes testament pa. 7. graunteth, that the fathers when they supposed that by penalties their sinnes should be aquited, and God pleased, erred greuously, and somewhat diminished the force of Christs death and passion.

Brensus contrariwise in apolog. confess. Wittenberg 51 cap. de contritione, saith that wee giue too much to Christ and his death and passion by our woorkes, for wee magnifie him more then wee ought,

Andreas Fricius a Zuinglian against all the protestants.

The protestants hould, that by satisfactory woorkes, either is giuen to littell or too much to Christs crosse, as appeareth by Whitaker and Brensius vt supra.

Andreas Fricius a Zuinglian saith li. 4. de ecclesia cap. 12. that by satisfactory woorkes, is giuen, neither too littell nor too much to Christes his crosse, but that Christs glory is magnified, not obscured, his blood shedd for vs not diminished, but encreased. And soe there is neither too much, nor too littell, but his dewe.

The Protestants against Protestants

Some protestants in Cambridge taught, that

that such persons as were once iustified, though after they fell into neuer soe greuousse finnes, yet they were iust still, yea albeit they did not actuallie repent them of those finnes; yea though they neuer repented through negligence or sudden death, yet these might be saued without repentance. Somme of conference before the kinge pag. 42. linea 7.

The deane of Paules (whom this controuersie somewhat concerned) affirmed that a man once iustified, if that by sinne aduultrie, murther, treason, or any such greuousse sinne he should fale, became *ipso facto* subiect to gods wrath and guilty of damnation, and was in state of damnation till he did repent. See the ninth orthodoxall assertion of Lambeth, and the somme of conference before the kinge pag. 41. 42.

*The communion booke not agreable to the
somme of conference.*

The Communion booke in the order of visitinge the sick, prescribeth a certaine forme of absoluinge the sicke, that when he hath made a speciall (not a generale confession) the minister should absolve him from all his finnes, by the auctority of Christe committed to him. Soe as it appeareth, that as the confession of the sick was speciall, soe the absolution from the finnes by the minister should be speciall,

ciall, not generall.

The conclusion of the somme of conference for this pointe was, that it should be consulted of by the bishops, whether vnto the Rubrickes of generall absolution, these wordes (*remission of sinnes*) might not bee added. Wherby it is euident, that they can not tell as yet, what to make of their absolution.

BY THE ANTITHESIS OF
*the holy fathers of the church with
 the Protestant doctors, by the oppo-
 sition of their doctrine one from the
 other, and the goodnesse of their doc-
 trine one before the other, may ap-
 peare more reason to beleue the aun-
 cient fathers and their doctrine, then
 the protestants for their preaching ab-
 solution.*

THE XVI. CHAPTER.

THey that ground vpon this notable foun-
 dation (*Hearsay*) and stands to the ven-
 ture and reuolution of tymes, and honesty of
 relators to make triall of trueth, though
 they may litten with their eares to al tales, &
 open their eies to all sights, yet must they
 not

not lend their beleefe to all reports. For affections beinge the feet of mynds, and will the tounge promotor, those that make not vertue their marke, conscience their guyde, honestie their stande, the feare of God the centre of their religion, oftymes make the speed of their will as feet of their affection, that seldome a selfe pleasinge humor will longe suffer truth to hange at their tounge. In soe much, as such as shall come to seek truth in euery high way, and perchance shall meet with such ill affected mynds to vnfold their doubtles (-sauringe more of flesh then of spirite and grace) I thinke rather a suspicion of falshood may harbour in their bosomes, then a full resolution of truth euer (by such ghospellers) possesse their mind.

And most certaine it is, *in maleuolam animam non introibit sapientia.* To come therefore vnto the Epicures doore, to knowe where truth dwels, It is not for his tooth to haue and to agree with a hongry religion. To the ryotouse and dissolute, it goes against his hayre to doe penance with hayre cloth and ashes. To the wanton and lasciuious, it is not for their humor to fast and pray. Protestantcy is to too much for wyuinge to speake for vowes and nunneries. To come to the ministry, they are too open mouthed for marriage, to speake for preists continencie. And to come to the nycest dames for confession, they

they ar too coye, and tiptoe wise to kneele downe at a preists feet, and tell their sinnes for absolution. In soe much that all hereticks and Atheists, ar soe high stoomackt & strayt laced, that there is not amonge a thow sand one, but thinkes his witt best, and noe coyne good, but that which is stampd with his owne marke.

Beinge therfore that scripture is the booke of lyfe, and yet enclosed within the shell of crabbed difficulties, and that the anuyle wherupon it is to be hammered, is not within the forge of euery brainsicke head. And moreouer sithence therein there is but one way contayned, wherin wee ar to tread, one light which is to enlyghten vs, and one onely spirite, which is cheef rector of the quyre to direct vs, controuersies beinge as ryfe as common sutes in lawe, and euery pettifogger bringes the auncienter deuines (as it were) to schoole againe: Wee must therfore seeke there, where by all probable reason God hath most infused his graciouse spirite, to leade euery well affected mynd by the hand (as it were) into the high way and right path of truth.

And to follow the rule which Aristotle (the very touchstone of witt) hath expressly sett downe to knowe vnto whome most cheefly wee ar to lend our beleefe. he reduceth it principally to this, that for three causes

ses we belecue a man most, and that he will deceaue vs least. 1. First if he bee a wise mā, 2. if he be a godlie and a vertuous man, 3. If he be our friend and a frendlie man. For it carryes with it great probability of reason, that a wise man should hardly erre, a good and godly man should seldome lye, and a frendly man not often deale doubly with his frends.

Of all these three two especially haue bene most apparant in all the ecclesiasticall doctors, which haue wittnessed the trueth of our catholick faith, and haue withstood the maligninge spirite of all gaine sayinge and vpstart heretickes. For in the deepest and soundest points of all philosophy, both morall, naturall and supernaturall haue not most of them had such a prerogatiue of excellency, that those were counted the perfectest deuines, which were skillfullest in their writings? Of this accompt and high esteeme was S. Thomas, that hadd the very soule of S. Augustin. S. Bonauenture the eye of whose vnderstandinge was not dazelled for speciall illuminations. Scotus that could hitt the very needels eye in euery deuise. Albertus for his excellency caled Magnus. Alexander Hales for his liuelie knowledge caled, *fons vite*, the fountaine of life. Petrus Lombardus for his singuler learninge intituled master of sentences. All whom it shall be sufficient to honor and admire

admire with due reuerence and to belecue them stedfastlye, knowinge that the ministerie of this age, at whose elboes their wiues doe soe iogg and iubble for howse-hould affaires, that they can hardly attayne to such exquisite knowledge of soe high and secrett mysteries.

Now amonge the Grecians as also the Latines, haue there not bene as many, that for true diuinitie haue purchased, the glorie of perfectest deuines; and the flower of those their times? The great Basill and his brother Gregory Nicen, and his especiall friend and schoolefelow Gregory Nazianzen, and that famous orator that was equal, & of the age with these, who for his eloquence of speech was caled Chrysostome, as much to say a goulden mouth, and Theodoret which thought him to bee the mirror of the world, and the auncient vnto all these Origen, that when he writt well, noe man was there that could goe beyond him, Amonge the latines what was S. Ciprian, S. Ambrose. S. Augustine, S. Hierome, who in the hebrew, greek and Caldie tongue was most conuersant. Lactantius Firmianus the very Tully for eloquence in his age, Arnobius, and in all humaine knowledge most, exquisite; Boetius Seuerinus with many others.

All these most learned men, exquisite in all knoweledge both deuine and humaine,
with

with many hundreds of others mentioned in all ecclesiasticall writers, whose honor is soe deservedly famous through out the whole world, that their industrious traueles in composinge writinge, handlinge, searchinge, expoundinge and deliueringe the misteries of gods church, haue gained the van age of prejudice against them, that gaine saie them, and the preeminence of glory aboue all that follow them.

And concerning the second thinge, which is true holinesse and sanctity of life (which giues life and assurance to all beleeefe) they beinge altogether seperated and disioyned from all worldly corruption, freed their soules from all inordinate and carnall affections, tha hauinge nothinge to withdrawe them from the cleere speculation of trueth to grate vpon one, or gratify another, that if they had hunted vpon the hote sent of humane respects, well might our sauious words haue bene truly verified. *Quomodo credetis cum hominum gloriam tanti & Dei gloriam nihili faciatis*. And the wisdome speakinge of the wicked. *Quod illorum malitia eos excaecauit, & veritatis cognitione priuauit*. But it was not soe with these holy fathers, for their liue beinge grownded on all vertue, and the foundation of all verue beinge the deuine reason, hence hath flowed into their soules the free goodnesse of almighty God, which hath

hath taken such liuelie roote by care, fluddy and diligence, that hereby the selfe same grace hath blessed all their labours.

Now to come to the libertines of this age, and to knock for truerh at their doores: in what hazard and narrowe streits is truth, when it passeth the file of these mens tounes, how maimed and deformed becometh it? How violently shall scripture be wrested, when it shalbe stretched vpon their tentors? How deepe can they diue into the fountaines of life, whē the mudd of worldly affaires, doth stopp vpp their eyes?

What then shall wee thinke of Montanus in whose braine was first forged the deniall of all absolution, penance, and preists reconcilinge of sinners? A man in that time (as wee breath nothinge nowe a daie but honor and preferment) lifting vpp the balance of his fame aboute the yeare 181. after Christ and violent in that humor of ambition, pulled him euen from his owne iudgement, that daringe to doe that which he knewe not well how to doe, made him selfe the holy ghost, and by illusion of a wicked spirite, with his associate Maximilla, impiously both hanged themselves.

And as for Nouatus, an other impugner of preists absolution in the yeare 255. and Captaine of the Cathary a puritane sect, that vnder the shade of that name, wrought all their

their mischeef; he that will knowe what this man was. lett him but read the 8. epistle of S. Ciprian and second booke, and he shall see him painted in his coulers, a man delighted in much nouelties, of insatiable avarice, a furiously Rabin, intollerable prowde, knowne and taken of all the bishops for a naughty pack. condemned by good preists for a faithlesse heretick, a match to kindell all sedition, an enymye to all peace, In soe much that Cornelius writing to Fabiā auoucheth, that he was possessed with a diuell in his youth, and soe had to doe with coniuers: and finallie, after many wicked trickes, God stopped his breath, euen at such time as he breathed nothinge but pride and souerantie.

To omitt the Andeans who began in the raigne of Valentinian the elder anno 380. yet for difference from the former heretickes, did thinke onely that they did harbour truth in their house. For they would haue a confession of sinnes, and withall would giue absolution, but would not in any way enioyne penance, soe that confession became a mockadge, wherby many rann more headlonge into a ruinous downefall of all sinne and iniquitie.

And were not the Iacobites anno 584. a company fraught with vanities as it were, beyond all ridiculous, baptizinge their children

dren in their foreheades, as we burne rogues with a hote iron in their eare, not beleeuing a trinity, but an vnity, such crossinge themselves with one finger, and lothe to spend any allowance of their labor for confession?

Now the Waldenses anno 1160. euen the very of-scoweringe of the people, squaringe against the clergie in their apostleships, makinge all carnall copulation of man or woman whatsoeuer to be iust and lawefull; had such a touth against auricular confession, and all praiers (sauinge the *Pater noster* to whom it was much behoulding) that they vtterly abolished it, and soe continued in the crazednesse of their minds, beinge men possessed with all dislikes and discontents.

Iohn Wiclif anno 1380. emonge the fooleries of his opinions, stoode at the staffe end in defiance of auricular confession, like a bemyred dogge that defiles with sawinge, followinge the discontented humor of the duke of Lancaster against the clergie. And as nature loues to exercise that part most, which is least decaied (the tounge) he cared not what to say soe he said something. In so much that Vadianus of Zurick a protestant, affirmeth of him, that in points of religion he was fowly ouerseene, and more giuen to pratinge and scoffinge, then well became a sober deuine.

And what shall wee thinke in comparason

of auncient deuines of Martin Luther, a pott
prophete, and hott spurd deuine, one of the
reformers of our englishe religion, and put-
ter downe of confession; of Carlostadius
Oecolampadius, Vldricus Zuinglius, of Iohn
Caluine that branded preist, of Beza that li-
bertine, who made religion but the very
outefide of all his mischeefe, shall not iustly
the church of God be thought to be in pi-
tiousse case and miserable estate, when it shall
hange vpon soe slender and rotten thrids,
that if we should haue wanted the holy and
sacred docters, and their through searchinge
wisdome (the holy ghost as it were guidinge
their pennes and mouthes) & haue thoroughly
relied vpon the honesty and credit of these
vpstarts, and followed the free liberty and
course of their inuentions, hadd not the ma-
iestie and honor of gods book bene well vp-
held? By the holy fathers many deep and pro-
found points of doctrine concerninge Chri-
stian religion haue bene truly taught and vp-
houlden, the prophets expounded, many
histories set downe and explained, many dif-
ficile and dark places, thoroughly decided;
Wheras by these tracers vpon the pinacles
of their owne conceits, ledd by the spirite of
diuision, nothingsoe hard, but it is more
obscured, nothingsoe certaine, but it is
made more vncertaine.

Weigh but in equall ballance (good rea-
der)

der) as I shall most plainly sett downe vnto thee the holy auncient fathers, with the greatest and cheefest docters of their church, the honesty of the one, and dishonesty of the other, doctrine with doctrine both together, and thou shalt find that twelue of their doctors with all their doctrine, will scarce afford a quartren of a pounce of true and lawefull weight, and that one father shall ouerweigh a dozen dozen botcherly falsifiers, whose woordes of their mouthes are scarce as good as the length of their foote, that if any should pounce and wringe out of their writings the very suck and iuse, I think there would hardly be founde a dramme of true and honest diuinitie.

Thus gentill reader thou seest in breife by way of opposition in a sorte differenced, the auncient catholicke docters, from our newe protestant deuines, the doctrine of the one sett a parte from the other, and by the goodnesse and fruite therof distinguished. Now choose whether thou wilt followe Paule or Apollo, Augustine, Hierome, Cirill Ambrose &c. To the sownde of whose praise all the world ioyne mouthes; Or Luther Caluin Melancthon, Wiclif, Beza as enuyinge vipers and gnawinge orators. I tould thee before: *In maleuolam animam non introit sapientia*, followe not every streame for vice hath his flowe.

BY COMPARINGE SCRIPTURE With scripture, and aunsweringe one place by an other, With the censure of some holy fathers, is proued, the Catholickes Auricular Confession.

THE XVII. CHAPTER.

Sithence that all scripture is of God, and therefore hath such force and efficacy, that all prooffe which is taken from thence, must needs be of all other most inuincible, beinge the starr which leads vs to Christ, the ladder which mounts vs vpp to heauen, the verie touchstone to try all trueth by; Hence it hath proceeded, that mens affections haue more growndedly framed their opinions; and in defence of any conceited truth hereby, haue bene more earnest a great deale in maintenance therof, according as the nature of that euidence which scripture yealdeth, hath wrought correspondētly in their beleife. And albeit in citinge scripture, such may be, from text to text the vndeniable verity alleadged and reasons soe apparantly propounded, that the scripture prooffe noe doubt in vallieu and strength exceedeth al: Yet how many at there nowadaies that, for the most parte, euen such as are readiest to cite for one thinge five hundred

hundred sentences of holy scripture, will cutt the thrid and quote the text soe right, that it shall iustly auouch the selfe same thinge, for which it is brought and therunto alleadged. Did not Ireneus writinge against the heretick Valentinus then vpbraide the Nouellants of that age, with this itching humor, of manglinge and misconstruinge the holie scripture? Iren. li. i. de here. cont. Valent. *Ordinem (saith he) & textum scripturarum supergredientes, & quantum in ipsis est soluentes, membra veritatis transferunt & transfigunt, & alter ex altero facientes, seducunt multos ex his que extant ex dominicis eloquijs male composito phantasmate.* That is, these heretickes ouerrunning the order and text of the scripture, and in as much as in them lieth dismembringe the limmes of the trueth, they alter and transposse matters, and makinge one thinge of an other, they deceaue many by that they gather out of our Lords woords and ioynе them to their ill fauored phansie.

I will not defraude thee (gentill reader) of such maine sinewes from which more powerfull incitements in perswasion may arise both Pro and Con, in the quotation of scripture texts, neither would I haue thee to thinke euery cited place of anie one, a sure inducement to make saleable any cause in grosse, nature woorkinge in vs all, a loue to like our owne conceits. Howbeit that scrip-

tures being alleadged plentifully on both sides (with an ouerchardge sometimes) lest the holy verity of the cause should any way be vnwitnessed, yet I earnestly desire thee to reexamine euery text, parcell by parcell, to sift and resolue all alleadged proofes of scripture, and so shalt thou come to the very roote from whence trueth doeth springe, and to the triall of that touchstone, wherein all resolution of mans mind relieth. It shalbe neither (thine) nor (mine) (my yea) nor (thy nay) sith euerie breath may well blow to it selfe some probable coniecture of their owne. For in that strife which was between the catholicke fathers and the Arians, Donatists and others of such like peruerse and forward disposition, as long as one alleadged scripture on the one side, scripture on the other side was as strictly opposed; In soe much that impossible it was (such kinds of proofes nourishing contention) that the matter then in controuersie could grow to any issue or end, when scripture was the Champion for them both in open feild.

I haue here therefore most plainly sett downe what by scripture can apparantly be objected, and soe with all as euidently opposed how with scripture it may be solued, soe that the verity of the scripture (which are witnesses proper to neither but common to vs both) I haue left as indifferent to be waighed

AVRICVLAR CONFESSION. 319

waighed and censured by a third. In soe much as weighing matter with matter, cause with cause, reason, with reason, thou mayst as well lend thy beleife (for the verity of the text) to the doctors censure, as vnto any new vpstarts vnaduised resolution, and conceyted opinion.

Q V I D P R O Q V O,

An answer by scripture to the protestants obiections out of scripture, against confession, preists absolution, and sacramentall satisfaction.

Obiection Psalm. 32. vers. 5.

I will confesse my selfe vnto thee o Lorde and thou forgiuest the punishment of my sinne. Ergo Dauid confessed vnto God and not to man: Ergo confession ought to be to God alone.

Answer Leuitic. 4. vers. 23. 26.

If one shewe to him his sinne he hath committed vers. 23. that is confesse it to the preist, then shall the preist make an attone-ment for him concerninge his sinne, and it shalbe forgyuen him. Ergo Confession was made vnto the preists in the ould lawe, and the preists attoned the delinquent and by their means sinne was forgiuen vers. 26. And why might not Dauid cōfesse himselfe to the preists accordinge to the lawe of Moyse.

The censure of bothe places by the opinion of others.

Rabby Hama an interpreter of the Iewes lawe, thus declareth the custome and maner the Iewes had, in makinge their confessiōs.

Necessesse est (sayth he) *ut sigillatim exprimat peccata sua.* It is necessarie that euerie sinner declare his sinnes one by one in particular to the preist, and this was the custome of his forefathers. See Adrianus Linus, Galatinus.

Obiection Psalm. 105.

Confesse your selues to our Lord, for he is good. Ergo to God alone wee must confesse our sinnes, and not vnto man who is naught.

Answere Iames 5. vers. 16.

Confesse therefore your sinnes one to another, and pray one for another that you may be saued. Ergo confession of our sinnes may be made vnto a man, and if to anye, much more to the preist, who hath the woord of reconciliatiō as S. Paule saith to the Corinth.

*The censure of Origen hom. 2. in Leuit.
and S. Beede.*

In this silence there must be this discretion, that our dayly and littell sinnes we confesse one to another or vnto our equales, and to beleue to be saued by their dayly prayer, but the vnclennesse of greater leprosie, let vs accordinge to the lawe open to the preist, and at his pleasure in what manner and how longe

AVRICVLAR CONFESSION. 321

longe tyme he shall commaund, lett vs be carefull to be purified.

Obiection Numbers 14. 18.

God is forgiuinge iniquitie and sinne: againe O Lambe of God that takest away the sinnes of the world. Ergo God onely forgiueth and taketh away our sinnes, and what then auaileth the preists absolution.

Answer Math. 9. versu 8.

And the multitudes seeinge it, glorified God that gaue such power to men: that is to remitt sinnes and to woorke miracles. Ergo why may not preists by Christes communicatinge this power to them remitt sinnes?

The censure of Saint Ambeose li. 2. de penit. cap. 2.

Naaman Syrus beleueed not that his leprosy could be cured by water, but that which was impossible, God hath made possible: it did seeme impossible that by penance sinnes should be forgiuen; but Christe hath graunted this vnto his Apostles; Which from the Apostles is translated to the office of priesthood.

Obiection psal. 32. vers. 5.

For I thought I will confesse against my selfe my wickednesse vnto thee o Lord, and thou forgauest the punishment of my sinne. Ergo what need wee goe and runne to man for absolution and pardon of our sinnes, when it is God alone that forgeueth?

O 5

Ans.

A TREATISE OF

Answer Math 3. 6.

Then went foorth (to Iohn) Hierusalem and all Iury , and all the country about Iordane and were baptised of him in Iordan confesseing their sinnes. Ergo why did these people goe to confession to Iohn and confesse their sinnes, and had not recourse onely to God.

*The censure of S. Ciprian Epist. 16. li. 3.
ad plebem.*

Bicause euery one should confesse his sinne whilest the offender is yet liuinge , and his confession be admitted and his satisfaction and forgiuenesse by the preists may be acceptable with God.

Obiection Esay. 43. verse 11. & 25.

I euen I am the Lord and beside me there is no other Sauour . I euen I am he that putteth away thine iniquities for my owne sake, and will not remember thy sinnes , put me in remembrance. Ergo there can be noe other Sauour but God. He onely can forgiue and putt awaye sinnes, what need wee then recurre to man.

Answer Iames 5. vers. 20. & Iohn. 20. 22.

Let him knowe that he which hath couerted the sinner from goinge astray out of his way, shall saue a soule from death, and shall hyde a multitude of sinnes. Ergo it is not derogatorie from gods honor, to attribute our saluation to any man, as to a woorker vnder gods,

AVRICVLAR CONFESSION. 323

gods, and who in his roome shall forgiue our sinnes, and so in this respect may saue vs, accordinge to that Ion. 20. Receyue yee the holy ghost, whose sinnes yee forgiue ar forgiuen them. Ergo it is not onely God, but alsoe his preists that haue power by his commission to forgiue sinnes. Ergo why may not wee then putt them in remembrance.

The censure of S. Cyrill. l. 12. c. 56. in Ioan.

It is not absurd that they forgiue sinnes which haue the holy ghost, for when they remitt or retayne, the holy ghost remitteth or retayneth in them, which they may doe two wayes, first in baptisme, then by penance.

Obiectiō 6.

Come to me (saith Christe) all you that are heauy loaden, and I will refreshe you. What greater burden then sinne, Ergo what need wee goe to any man but Christe.

Answer Matt. 8.

Goe shewe thy selfe to the preist (saith Christe) and offer the gift which Moyses commanded for a testimony to them. Ergo preistes haue to doe with vs although wee haue bene with Christe, euen by commaundement of Christe.

The censure of S. Chrysostome li. 3. de Sacerdotio.

The preistes of the old lawe (saith he) had auctoritie and priuiledge onely to discern who were healed of leproisie, and to de-

denounce the same vnto the people, but the preists of the newe lawe, haue power to purge in verie deed the filthe of the soule, therefore whosoever dispiseth them, is more woorthie to be punished then the rebell Dathan and his complices.

Obiection Colloſſ. 2. 21. 23. 24.

Ar yee burdened with traditions? as touch not, tast not, handell not &c? Which thinges indeed haue a shewe of wisdom in voluntary religion and humbleness of mind, and in not sparinge the body, which ar thinges of noe valew, sith they pertaine to the fillinge of the fleshe. Ergo it is true wisdom and good religion to spare and cherishe the bodie and not to chastice it with fastinge, praier satisfactory woorkes, which are monkes merits and monkerie.

Answer Luc. 2. 37.

And there was a prophetisse one Anna, which was a widowe aboue fouerscore and fouer yeares, and went not out of the temple, but serued God with fastinges and prayes night and day. Ergo shee was a foole that could liue a widowe soe longe and committed monkerie in not sparinge hir bodie, huinge regard not to fill hir fleshe, absteyninge from touchinge, tastinge, yea from marriage.

*The censure by S. Ierome in 1. cap. Ioelis,
super accingite vos & plangite.*

He

AVRICVLAR CONFESSION. 325

He that is a sinner and whose conscience doeth bite him; Lett him girde himselfe with haircloth, and lett him goe into the church or temple, out of which for his sinnes he went, & *cubet vel dormiat in sacco*, lett him lie and sleep in saccloth, to make satisfaction to God for his former delights, and pleasures, by which he hath offended God; *vita austeritate*, by rigor of life.

Obiection Iohn 8 11.

And Iesus said, neither doe I condemne thee; Goe and sinne no more. Ergo what needeth anie punishment for sinne or satisfaction for the same, when Christe is pleased and hath forgiuen the guilt therof.

Answer 1. Corinths 5.

S. Paule put the incestuouse Corinthian to his penance and rebuke for the destruction of the fleshe, that the soule might be saued. Ergo S. Paule made more a doe, then onely to haue a bare faith in Christ: yea for his sinne he enioyned penance.

The censure of S. Augustine Hom. 60. cap. 15. ex lib. 50.

It is not sufficient to change thy maners into better, and to depart from thy wicked deeds except thou doest satisfy God for those thinges which thou hast donne.

Obiection act. 19 18.

Thoughe manie came to Saint Paule
con-

confessinge and declaringe their deeds, yett wee heare not of any enioyned penance, and why then should preists enioyne penance, or satisfactorie woorkes?

Answered Ioan. 20. Math. 16. 18.

Christe gaue noe lesse power to his Apostles and their successors to bynde then to loose, to forgiue then to retayne; *Quorum remiseritis, quorum retinueritis*, Ergo why may not the apostles successors bynde them to doe such woorkes as may pacifie gods wrathe and anger, by fastinge prayer and such satisfactorie deeds, fastinge and prayer beinge such woorkes whereby wee serue God. Luc. 2.

The censure of S. Augustine hom. 50. cap.

11. ex lib. 50.

Let the sinner come vnto the prelates by whom in the church the keyes ar ministred, and now becōminge as it were a good sonne, *maternorum membrorum ordine custodito*, lett him receyue of his rulers and gouernours prepositors of the sacraments the meane and measure of his satisfaction. that in offeringe the sacrifice of a troubled harte deuote and suppliant he maye doe that notwithstandinge, which may not onely be auayleable to him to receyue his health, but alsoe be an example to others. *Et in Psal. 50. Non Domine non eris impunitum peccatum meum, non impunitum erit, sed ideo nolo ut tu punias, quia ego pecca-*

peccatum meum punior.

Obiection *Esay 53. 5.*

The chastisements of our peace was vpon him, and with his stripes wee are healed. Ergo what needeth any more stripes, satisfaction, punishment, or penance for sinne?

Answer *1. Corin. 9, 27.*

But I chastice my body and bringe it into subiection or seruitude, lest perhapes when I haue preached to others, my selfe become reprobate. Ergo why did S. Paule vse such rigor, and voluntary punishment, if Christes hadd bene enough.

The censure by Theodoret in his epitome of deuine decrees cap. de penitentia

These wounds ar curable which are made after baptisme not to be cured as heretofore by onely faith and soe remitted. but by many teares, weepinges, lamētings, sighes, fastinges and praier, & *per laborem facti peccati quantitati contemperatum*, by labour of the woork proportionable to the quantity of the sinne.

Obiection *1. Petrus. 2. 24.*

He bare our sinnes in his body by whose stripes the were healed. Ergo what needs any more burden in our bodies, satisfaction, or punishment, is not Christes passion enough?

Answer *1. Colos. 24.*

Nowe reioyce I in my sufferinges for you and do accomplishe those thinges that want of the passions of Christe in my fleshe. Ergo why

why doeth S. Paule saie that there is something wantinge to Christes passion, that he must fulfill in his owne fleshe, if Christes stripes had bene enough?

The censure by S. Bernard sermo. 5. de omnibus Sanctis.

Bicause delicate members must be ioyned and vnited vnto a head pricked and tormented with thornes, and other greiuouse and painefull passions, for wee must beare alwaies aboute in our bodies the mortification of Iesus, that the life alsoe of Iesus may be manifested in our mortall fleshe 2. Corinth. 4. versu. 10.

Obiection 1. Pet. 2. 21.

For alsoe Christ suffered for you. Ergo what needs man to suffer.

Answer 1. Pet. 2. versu 21.

Christ left vs an example that wee should follow his steppes. Ergo why not to suffer as he did?

The censure by S. Iohn 1. Iohn Ioan. 2. vers. 6

He that saith he abideth in him, ought himselfe to walke euen as he walked.

Obiection Mark. 16.

Who so shall beleue and be baptized, shalbe saued. Ergo what needs any other confession and satisfaction?

Answer act. 19 18.

And many of them that beleued came confessinge and declaringe their deeds to

Paule

AVRICVLAR CONFESSION. 329

Paule. Ergo they beleueed and most probable they were baptised, why did they then confesse to Paule, or what needed they to haue confessed?

*The censure by S. Athanasius ser. in illud,
profecti in pacem.*

If thy bonds ar not yet loosed thou maiest deliuer thy selfe vpp to the disciples of Iesus, & they ar present that can loose thee by that power which they receiued of our sauiour.

Obiection Ioan 1,

Behould the lambe of God that taketh away the sinnes of the world. Againe I am he that blotteth out thy sinnes. Thy faith hath made thee whole.

Answers Ecclesiast. 3. 33. Dan. 4. vers.

24. Tob. 4. 10 Luc. 11. 41.

Water quencheth burninge fier, and almes takes away sinne: breake off thy sinnes by righteousness, and thy iniquity by mercy. Almes deliuereth from death and darkenesse, Giue almes and all shalbe cleane vnto you. Ergo if faith be enough why is extinguishing of sinne, redeeminge of sinne, deliueringe from death, to cleanse sinne and satisfy for sinne, attributed to almes and to good woorkes?

*The censure by Saint Ambrose lib. 2. de
penit. cap. 5.*

He said both are blessed, he whose sinne is remitted by baptisme, and he whose
sinne

sinne is couered by good woorkes, for he that doeth penance, ought not onely to wash away his sinne by teares, but hide them with better woorkes. *Peccatis tuis uenundatus, redime te operibus tuis.*

Obiectio Math. 28. 18.

All power is giuen to Christe in heauen and in earth. Ergo what power haue preists in earth or in heauen?

Answer 2 Corinth. 5. Iohn. 20.

God hath giuen vs the ministry of reconciliation. As my father sent me soe I send you, whose sinne yee forgiue are forgiuen. Ergo preists the successors of those to whom Christe sayd this, haue some power in earth and in heauen vid. to forgiue sinnes.

The censure of Gregory Nazian. oratione ad imperatorem, and S. Augustine lib. de ciuit. 20. & Hilary in 16. Math.

Blessed is the porter of heauen, whose earthlie iudgement is afore iudged auctority in heauen. The seats of iudgement in the Apocalips ar to bee vnderstood of the seats of the rulers, and the rulers themselves by whome nowe the church is gouerned: *omnes meas, & nos tribunalia habemus.*

Obiectio Ihon 5. 22.

The father iudgeth noe man, but hath committed all iudgement to the sonne. Ergo Christe hath all power to iudge, and not his preists.

Ans-

AVRICVLAR CONFESSION. 331

Answer 1. Corinth. 5. 22.

For what haue I to doe to iudge them which ar without (that is such as were not Christians.) Ergo S. Paule had auctority to iudge them which ar within, such as were of the flock of Christe. And if S. Paule had noe power to iudge, why did he iudge the incestuouse person?

The censure of S. Chrysostome lib. de dignitate sacerdotis.

Christ hath translated al iudgement which he receyued of the father, vnto the apostles and preists.

Obiection 2. Corint. 5. 18.

God hath reconcyled vs to him selfe by Christe. Ergo what needs any other reconciliation of man, & God indeed was in Christe reconcylinge the world to him selfe, but Christe did reconcile from sinnes.

Answer 2. Cor. 5. 18.

God hath giuen vs the ministerie of reconciliation, and hath putt in vs the worde of reconciliation. And Ion. 20. Whose sinnes yee forgiue ar forgiuen. Ergo man doth reconcile and remitt our sinnes.

The censure of S. Gregory, oratione ad mulierem peccatricem.

Bouldly shewe thye selfe vnto the preiste, & such things as ar secrett open to him as to thy phisition thy secret wounds, *ipse honoris & valetudinis tua rationem habebis.*

Obiection

And our Lord said I haue forgien and pardoned it, that is the peoples iniquitie . Ergo why should wee sue vnto man for pardon?

Answer.

For my selfe (saith S. Paule) that which I haue pardoned for you , I haue pardoned in the persō of Christ. Ergo S. Paule did & could pardon as he was in the person of Christe.

The censurc of S. Leo Epist. 91.

Christ Iesus hath deliuered this power to the rulers of the church , that they should giue vnto such as confessed, the deed of penance, and so clenfed by satisfaction, admitt them by the doore of reconciliation to the communion of the Sacraments.

Obiection Rom. 6. 13.

Donum Dei vita aeterna. Eternall life is the gift of God. Ergo it is not gotten and cauled by our traueles , what need then our satisfactory woorkes?

Answer 2. Corinth. 4. 17,

This our tribulation which presently is momentary and light, causeth or woorketh aboue measure exceedingly an eternale waight of glory in vs. Ergo by our woorkes our glory is caused. Ergo why may not our woorkes then be satisfactory for sinne , that can remounte vs to glorie?

The censurc by Origen Hom. 15. in Leuit.

Thou maiest redeeme thy sinnes in this life,

AVRICVLAR CONFESSIO. 333

life, if that thy hand may finde a price which it may restore. But what is this price? It is of penance heaped vpp with teares. And by thy handes it is found out by labour of thy woorke, *labore boni operis inuentum*.

Obiection act 8. 22.

Repent therfore of this wickednesse, and pray God that if it be possible, the thought of thy harte may be forgiuen thee. Ergo it is enough to pray to God for forgiuenesse of sinne, yea for most wicked and secretest sinnes, without either punishment or chastisement of our persons.

Answer Math. 21. 20.

Woe be to thee Corozaim, woe be to thee Bethsaida, for if the great woorkes which were donne in you had bene donne in Tyre and Sydon, they had repented longe agoe in hairecloth and ashes. Ergo affliction of body, austeritie, punishment of skin with hairecloth belongeth to repentance.

The censure by S. Augustin epi. 108.

To doe penance and repent for our sinnes spoken of by S. Paule 2. Corin. 12. versus 21. is to doe great penance as penitents did in the primitiue church.

Obiection 1. Iohn cap. 1. 7.

And the blood of Iesus Christe his sonne cleanseth vs from all sinne. Againe 1. ad Heb. versus. 3. he (vid. Christ) bearing vp all thin-

things by his mighty woord hath by his selfe purged our sinnes. Ergo it is Christes blood, and Christe that purgeth our sinne and nothinge els.

Answered Actes. 8. 22.

Doe penance therefore for this thy wickednes and pray to God if perhaps this cogitation of thy hart may be remitted thee. Again Luc 11. vers. 41. But yet that remayneth giue almes. and behold all things are cleane vnto you. Ergo it is not onely the blood of Christe without any other thinge that remitteth sinnes. For there be many means and instruments of remittinge sinne, but all by the force and merite of Christes blood applyed by them, as by prayers fastinge, penance, almesse deeds, sayth, sacrifice, sacraments and by preists Ihon 20. Whose sinnes they remitt are remitted. Yet none of all these otherwise remitt sinne, but in the force, by the merite and vertue of Christes blood.

The censure of S. Augustin & venerable Bede upon this place, as also by S. Hierome lib. 2. contra Pelagium cap. 3.

Christes passion doeth not onely remitt in baptisme the sinnes before committed, but all other afterward alsoe donne by frailty, yet soe, if wee vse for remission of them such meanes as be requisite, and as Christe appointed, wherof he reckoneth some, and this may be one by preists, Christe sayinge,
whose

AVRICVLAR CONFESSION. 335

whose sinnes yee remitt are remitted.

Obiection Luc. 28. 12.

But the publicane standing a far off would not lift vpp soe much as his eyes to heauen, but smote his brest sayinge, O God be mercifull to me a sinner. Ergo it is enough to strike his breast and acknowledge in generale tearmes to bee a sinner, and not to tell the sinnes in particuler.

Answer Añ. 19. 18.

And many of them that beleeued, came confessinge and declaringe their deedes. Againe Iames 5. verse. 16. Confesse your sinnes one to an other. Ergo we must confesse our particuler sinnes.

The censure by S. Hierome in 16. Math.

Then the bishope or preist knoweth who is bound and who is to be loosed, when he heareth the variety of sinnes. Againe S. Basil quest. 288. saith, it is necessary to confesse sinnes vnto them, to whome the dispensation of the misteries of God is committed.

Obiection Iohn 20. 22.

Whose sinnes yee shall forgiue, they are forgiuen, and whose sinnes yee retaine they are retained. Ergo albeit Christe gaue to his Apostles power to forgiue sinnes, yet he wills not any to come to confession to them. Ergo to confesse is needlesse.

Answer Math. 28. 19.

Goinge therfore teach yee all nations Baptisinge

risinge them in the name of the father, and
 & of the sonne, & of the holy ghost. Ergo as
 the Apostles hauinge power to preach and
 baptise, though hnone commaunded to come
 to be baptised and heare, yet all are bound
 both to heare and to be baptised: soe Christe
 geuinge power to his Apostles to forgiue sin-
 nes, all that ar in sinne ar bound to seeke for-
 giuenesse at the hands of the preists. Againe
 many of them that belecued came confessing
 and declaringe their acts act. 19.

The censure by S. Augustin Hom. 49. 50.

rom 10. and S. Iames. 5.

Confesse your sinnes one to another. Ergo
 most likely to preists to whom power (Ion.
 20.) is giuen to forgiue sinnes. For saith S.
 Augustine lett noe man say I doe penance se-
 cretly, I doe it before God alone, God which
 hath to pardon me, knoweth well that I re-
 pent in my harte. If this be all, then in vaine
 was it said vnto preists, whose sinnes ye shall
 loose in earth, they shalbe loosed in heauen,
 then in vaine were the keies giuen to the
 church. Againe saith S. Bernard, it was suf-
 ficient to shewe the phisition to the sicke
 man, who (if he wilbe cured) lett him seeke
 for him.

Obiection 1. Corinth. 8

But meat maketh vs not acceptable to
 God, for nether if wee eate, haue wee the
 more; nether if wee eate not, haue wee the
 lesse.

lesse . Ergo the papists fastings ar not satisfactorie or acceptable to God.

Answer 3. reg. 21.

Now when Achab hearde these woordes (the threatings of God) he rent his clothes, put on sackloth vpon his fleshe, and fasted and lay in sackloth, and went *demisso capite* holdinge downe his head, or (as some english translations haue) went barefoote. And the woorde of our Lord came to Elias the Thibite sayinge: seest thou how Achab is humbled before me? Bicause he is humbled for my cause I wil, not bringe euell in his daies. Ergo to please and pacifie, fastinge, praier wearing of heircloth and punishing of the body, is satisfactorie.

The censure by S. Ciprian li. 4. epist. ad clerum.

I admonishe your religiouse care, that ye please and to beseeche God, yee labour not onely with voice, but with fasting and teares, and all manner of praier. For wee feelee the whipp, when neither we please God by our good deeds, or doe not satisfaction for our sinnes.

BY THE PROTESTANTS
*not fully satisfiyinge these demands,
 which shalbe proposed . concerninge
 their preachinge absolution, touchinge
 conformity to the apostolicall vse , and
 ordinance therof, shalbe seene, that the
 catholick preists absolution, is more a-
 greable to the doctrine of Christ , then
 is the protestants.*

THE XVIII. CHAPTER.

SVch was the loue and fauoure of the peo-
 ple towards Pericles in Athens, and vnto
 Cirus in Persia, that the midwiues and nurses
 in both these countries , had chardge giuen
 them by parents, to shewe their best skill to
 frame and mould their younge infants like
 vnto Cirus in Persia, and Pericles, in Athens.
 Yet fewe or none (though the nurses did
 their best endeouours (were found in Athens
 like Pericles, vnlesse it were with a longe
 head , and fewe or none were heard of in
 Persia like Cirus, vnlesse it were with a croo-
 ked nose. Perusinge ouer (gẽtil reader) the late
 somme of conference before the kings Ma-
 iestie concerninge the pointe of preists abso-
 lution, with the assembly of Ministers, the
 mid.

midwiues and nurses of that religion, appointed to frame and mould it accordinge to the institution of Christe, I find littell or none accorde at all with the doctrine of the fathers, or practise of the church, euen from the Apostles time, with this their newe inuented manner of absolution, or like in any point to that vsed in those former ages, vnlesse a certaine shewe of retaininge the name of confession and absolution, which wee may ether tourne to a shipmans hose. or a crooked persian nose of wax.

For if we consider the confession and absolution specified in the conference pag. 8. there are two kinds onely expressed as from God; the one generale, the other particulare the first littell differenced from praier and preachinge (which doe importe noe absolution) the second more speciall, and to be applied to speciall parties, who hauinge committed a scandale and repentinge, are absolved: for otherwise where neither excommunication nor penance precedeth, there neede noe absolution. As alsoe pag. 12. the confession there expressed to be in the beginninge of the communion booke, and the absolution followinge it, wherein the Minister doeth nothinge els but pronounce an absolution in generale. And moreouer, view but in the communion booke the other, more particuler and personale forme of absolution

prescribed to be vsed in the order of the visitation of the sick, which the protestants confesse, & not onely Augusta, Bohemia, Saxony, retaine and allowe, but master Caluine doeth alsoe approue, and is in England allowed as apostolicale and a godly ordinance, in that this absolution is giuen in the name of Christe to one that desireth it, and vpon the cleeringe of his conscience.

The order is in the visitation of the sick, that the sick person shal make a special confession. After which confession the Minister shall absolue him in this sorte. Our Lord Iesus Christe who hath left power to his church to absolue all sinners &c. and by his auctority committed to me, I absolue thee from all thy sinnes, in the name of the father and of the sonne and of the holy ghost. This maner of absolution and confession is seen & allowed as apostolicall by the protestants, and wee are to examine how farr forth it accordeth with the practise of the former ages, euer since the Apostles and Christes time.

And to omitt the contradiction which may be gathered out of the 8. page, where there is acknowledged but two sorts of absolution, the one generale by praier and preachinge, the other absolution from scandals, and as we tearme them, suspensions and censures of the church, And yet neuerthelesse in the 13. page, there is an acknowledgement

AVRICVLAR CONFESSION. 34¹

ledgement of an other maner of absolution from sinnes after a particuler and speciall confession, with an absolution from those specified sinnes, which made the bishope of London to stepp a littell more forward, and to deale more plainely, that besides the former absolutions, there was yet a more particuler and personale forme prescribed in the communion booke, to be vsed in the order of the visitation of the sick, which his Maiestie remembered not.

Nowe then to see but howe these our aduersaries do tread the same footestepps of their forefathers, & in the shade of this name (Apostolicale) buyld vpp the fabrick of the reformed absolution: Lett vs demuande whether they yeald thus much vnto vs, that this confession and absolution of theirs (which they accompte as apostolicall) bee in such sorte & maner as the catholicks tearme auricular confession, with the full enumeration of sinnes by the delinquent in confession, with all prostration and humilitie to his ghostly father, with an acceptance to doe freely any enioyned penance, to curbe and chastice his bodye, and with a cleer forgiuenesse and remission of the sinnes by the power and auctority of the preist: which if they graunte, then is our musick sett to one keye, deuided minds well accorded, and the controuerisy quickly ended,

But (as most likely it is) they will haue confession and absolution left indifferent to euerie ones likinge with Caluine: without a-
 nie humiliation or lowlynesse of spirite, with-
 out any bond therunto annexed by God or
 man, with Oecolampadius : or they will con-
 fesse and absolue , but will nor allowe of sa-
 tisfactorie penance , with the Andeans : or
 they will haue confession without any preists
 remission of sinnes with Kemnitius : Then
 lett vs but propounde vnto them suche de-
 maunds as hereafter shalbe asked , by which
 it may easily be discyphered, how neere they
 accord with all antiquity, and the very godly
 and apostolicall ordonnance, in so much that,
 if in their deuided myndes, there can not be
 founde soe well ioyned aunswers, thou
 mayest well then thinke (gentill reader) that
 though with Alcamenes , they goe aboute to
 make the haltinge image of Vulcane to stand
 vppright by disguysed garments , yet shall
 they haue but a lame God , as crooked a re-
 ligion , and as counterfett a confession and
 absolution.

*Demaunds vnto such as thinke that the pro-
 testants prescribed manner of confession, is
 the very ordonance of God and apostolicall,
 by the opinion of all the fathers and all an-
 tiquitie.*

I. demand.

If it be apostolicall to confesse and not
 need-

needfull to open all his finnes but onely some greeuances for more quietnesse of mynd, and that the minister doeth onely heare and instruct, and not cure and forgiue: howe accordes this with the doctrine of Saint Peter, who willeth the penitent that he should manifest all his finnes vnto the preist? Or with the doctrine of S. Clement, who tells vs that the preists haue care of our soules, and by the woord of God doe cure? Clemēs epist. 1. ad fratrem Domini.

2. demand. If it be apostolicall not to vse any reuerence, kneelinge or prostratinge at the preists feet to confesse their finnes, or to doe noe penance for the finnes, eyther by fastinge, prayer, or any enioyned pennance why did the gentills scoffe at the Christians for kneelinge and humblinge themselues at the preists knees? Or why doeth Tertullian describe penance by rough habite, hard dyet, to howle and lament, and prostrate himselfe before the preists? Minutius in Octauio. Tertullian de poenit. cap. 8. 9.

3. demand. If it be apostolicall when one will desire it, and not else, to confesse and that onely to cleer his conscience: how agrees this with the apostolicall constitutions, that accompts the spirituall fathers, legats to God for sinners, who forgiues them their finnes and haue power of life & death to condemne and to absolue? In Cōstitutionibus Clemētis

4. *demand.* If there be noe pardon or forgiuinge of sinne by the preist, why would S. Ciprian then affirme the cōtrary as truly apostolicall, and an ordinance of God, that that euery one should confesse their sinnes whilest they are in this world, and whilest their confession may be admitted, and satisfaction, forgiuenesse and remission of the sinnes, or pardon by the preist, is acceptable to God? Ciprian de lapsis li. 5.

5. *demand.* If the protestants confession and manner of absolution be apostolicall: howe is it then consonant to the opinion of Lactantius, who thought that was onely the catholick church, in which there is confession and penance, which can cure and heale our wounds? Lactantius contra Nouatianum.

6. *demand.* If the protestants confession be apostolicall, and yet of noe necessity to doe: Why would then S. Basil write, that after Christe 380. yeares, It was a matter of necessity to open our sinnes to such, to whom God had committed the dispensation of his misteries? Basil. regula 218.

7. *demand.* If it be true doctrine, that preists can not forgiue sinnes, and agreable to that of former ages: how durst Anastasius a Nicene bishopp, condemne such as would gain-say, that confession made vnto a preist was nothinge woorth, bicause they were men and fraile as others were? or why did he

AVRICVLAR CONFESSION. 345

he contradict those that affirmed, that it is onely God, that can forgiue and remitt sinne, as our aduersaries affirme? Anastasius Nicenus quest. 6 in Sacrament.

8. *demand*. If there be noe enioyned punishment after the protestants confession, & that this confession is not by enforcement of any lawe: Why doeth then venerable Bede speakinge of the order of confession in his time, declare how that wee must open our sinnes vnto a preist; yea and that accordinge to lawe, and so stand to his arbitrement howe longe, and in what sorte we ought to be punished? Bede in cap. 5. Iacob.

9. *demand*. If that confession and absolution must be soe, as it is not requisite for all but to some one that shall desire it, vpon the cleeringe of his conscience: Why then doeth Nicephorus Cartophilax relate, that in times past longe before his daies, that is aboute a thousand yeares since, the custome was for all to goe to confession; And that the bishops did heare confessions, and reconcile penitents? Yet these (ouercloied with businesse) comitted this office of hearinge confessions to discrete monkes. Epist. ad Theodosium tom. 1. bibliothecæ sanctæ.

10. *demand*. If in this absolution it is not requisite to regarde the quantity or quality of the penitents sinne, but onely aduise ment and comefort: Why did the councell o

Leodicea aduise that to euery penitent confessinge his sinnes, penance should be enioyned accordinge as the quantity or qualiry of the deliste was.

11. demand. If that confession be not accordinge to the commaundement of Christe: Why would S. Ciprian write vnto the people, that to confesse was necessary to all, *secundum disciplinam Domini*, and that they must doe satisfaction for their sinnes in this world, and that absolution and forgiuenesse of the sinne, to be by the preist, and that the preist forgiuinge the sinne, it is pleasinge to God? Ciprian, Epist. 16. ad plebem.

12. demand. If it be arbitrary to confesse what they list some one troublesome thinge and not the rest, how is this agreeable to the praetise of the church in S. Ciprians time, who relatinge the feruencie of Christians in his time for confession to a preist, declareth, how that the custome was not onely to confesse their acts and doinges, but euen their very thoughts and cogitations (wherein they had offended) contritely and lowliely to the preists of God? Ciprian ser. de lapsis.

13. demand. If the ministers absolution be noe iudgement or any iudiciall act, but rather after a manner of comefort and consolation to instruct the penitent, and the iudgement of all harts are left to Christe: Why then in the time of Antherus but 200. yeares and littell

littell more after Christ, preists were thought with their holy mouth to make the body of Christe, and hauinge committed vnto them the keies of the kingedome of heauen, did iudge sinners before the day of iudgement, and their iudgement by the opinion of all doctors, was ratified in heauen, as they had sentenced sinners here in earth? Chrysost. 3. l. de dignitate Sacerdotij.

14. demand. If that the minister by his absolution doeth not forgiue the sinne, bicause it is impossible for man to forgiue sinnes, how consonant is this to the doctrine of S. Ambrose who saith, that it may seeme impossible, that by penance sinnes should be forgiuen, but Christe hath graunted this vnto his Apostles, which from the Apostles is translated to the office of preisthood, therefore it is made possible which before seemed impossible? Ambros. li. 1. de pœnit. cap. 2.

15. demand. If that the protestants absolution and confession be onely to declare the deuine promises and ordinance of Christ, to instruct, admonishe, aduise and not to forgiue sinnes (for soe it is likened to the popes pardons, somme of conference pag. 7.) what order is there then by Christes ordinance in the protestants congregations for all deafe men, and for all such as confesse and yet are bereft of there senses before absolution, who would as willingly alsoe haue

A TREATISE OF the cleeringe of their consciences?

16. *demand.* If this absolution be noe iudiciall act, but onely a simple and plaine manifestation and declaringe of the deuine promise, which is extant and written in the ghospell, what need any man then goe vnto the minister for this annunciation, why may not one for his grieuances, goe to his trusty neighbour, or the minister to his wife, who soe can absolue, as well as he? How then doeth this accord with the primitiue church as by S. Peter, S. Clement, S. Denise, and the apostolicall constitutions, euery one went vnto the preist for absolution?

BY THE CORRUPTIONS
of the englishe translations of the bible
concerninge the holy Sacrament of penance,
confession, absolution, satisfaction,
and penale woorkes, may be seen
the malice that protestants haue against
Auricular Confession, viterly to abolish
it against Christs institution.

THE XIX. CHAPTER.

S. Paule in the second to the Corinthians
and fourth chapter, speakinge of such as
handell and teach gods woord, willeth that
accor-

AVRICVLAR CONFESSION. 349

accordinge a. soe gloriouse a Ministry requi-
reth, they should liue and preach, sincerely,
not adulteratinge the woorde of God; euen
the very speciall trade and study of false tea-
chers, to falsify it by deceitful constructions,
interpretations, and guilefull applications,
as Ireneus saith li. 1. cap. 1. haunge noe o-
ther end but to make their aduantage of the
scriptures, to gaine glory and estimation
amonge the simple and sinfull, by newe de-
uised expositions.

Hence is it that Origen in 2. ad Roman.
caeth. such, *scripturarum fures & adulteros*,
theues and adulterers of the scripture: and S.
Ciprian caeth. such interpreters, corrupters
of the ghospell, artificers and craftes masters
in corruptinge the trueeth: Cip. de vnitae Ec-
clesiæ nu. 7. As on the other side for speciall
reuerence and sincerity of dealinge in these
matters, the holy fathers catholick preachers
and learned expositors were ofould caled ac-
cordinge to S. Paules woords 2. ad Timoth.
c. 2. *Recte tractantes verbum Dei*, right hand-
lers of the woord of God, and as it were
squaringe it by a right liue and leuell. But
if wee well consider our Englishe protestants
dealinge concerninge their reformations of
religion, and squaringe the woord of God
therunto, wee shall see them excell farr the
auncient hereticks, none euer more impu-
rely handlinge the woord of God then they
doe,

doe, especially in their englishe translations; euery one more and more seekinge for nouelties and innouations.

It pleased the kings most excellent Maiestie, in that conference, which he had with the Lords bishops, and other of the clergy, wherat the most of the Lords of the counsell were present anno 1603. Ian. 14. for to giue his censure of our englishe translations, as he openly professed, that he could neuer yet see a bible well translated in englishe, but the worst of all his Maiestie, thought the Geneuato bee, hauinge in them some notes very partiall, vnttrue, seditiouse, and sauouringe too much of daungerouse and traite-rouse conceites. Most true, it is for sithence the gospell (as they call it) began in our country, wee haue hadd three kinds of diuerse bibles, vnder kinge Henry, kinge Edward, and Queen Elisabeth. Kinge Henries bibles as corrupt, were corrected by king Edward & the duke of Somersets appointment, as noteth doctor Humfrey de ratione interpretandi l. 3. p. 323.

Nowe that those translations vsed in the late Queens raigne were corrupt, besides his Maiesties censure, euen the ministers themselves confesse, and are att variance for the truthe thereof. D. Reynolds affirmeth that both Henry the eyghts, and Edward the sixts were corrupt and not answerable to the truth
of

AVRICVLAR CONFESSION. 351

of the originale. The puritans doe demaund, whether with safe conscience a man may subscribe to the communion booke, that it conteyneth nothinge contrarie to scriptures; seinge the translation of the psalmes differ from the trueth of the Hebrewes in 200. places or moe. Sutclif in his answer to the consistorie faction: findeth as great fault with the Geneva bible, which the puritants vse and altogether embrace, and haue noe other diuinitie then it, which bible he sayeth, hath many more grosse errors, then the translated psalmes. And thus wee see both communion booke and bible, are in question for their honestie and trueth. Hill pag. 54. of Christes descent into hell. noe lesse misproueth one translation for false, that if a boy should but turne the greek soe into English, as the puritans haue donne; he thinkes he should deserue whippinge. And as for bishop Bilson he reproveth (in his preface to perpetuall gouernement) the straying of the text concerning the greek woord $\chiειροτονουσαν$ against all greek deuines & storye touchinge the election of the people.

Forasmuche then as the woord of God which ought to be a starr to lead vs to Christ, the ladder, that should mount vs to heauen, the water that should clense our leprosie, the manna that should refresh our hunger,
and

and the booke which should be the touchstone of all trueth; Whose sayings we ought stedfastly to beleue, fulfill that which it commandeth, eschewe that it forbiddeth, feare that it threatneth, reuerence that it honoreth, and hope for that it promiseth, is now become a booke of falshood and lies, what shal wee then thinke of the protestants religion, that is grownded vpon such scripture, as is alwaies chopped and changed, altered and mangled, faced and defaced, that from a bright flarr, is become a darke night, of a cleere fountaine, puddel water, from a booke of life, a Babell of confusion? In so much that as Diogenes retourninge from Sparta to Athens, beinge asked whither he went, answered that he came from men, and was goinge to weemen: so the bible is come from the church, and doctors and expositors therof, to euery pert mistrasse and kitchinne maide, to be euen p wfelowe with the dice, tables, and cards, and to be pluckt and stript out of his owne attire, tourned by the vnfaithfull, quartered by Infidells, rent in peeces by hereticks, defamed by hipocrits, smale esteemed by wordlinges, defiled by libertines, disallowed by Atheists, defaced and trodd vnderfooote by these newe fanglinges, almost of all our protestants.

To shew the falsity and maliciouse wickednesse

AVRICVLAR CONFESSION. 353

nesse of our protestants in translating the bible were to make a large volume, to set down euery corruption in his place, cōcerning the controuerfies of religion, for which especially this woord is soe abused. And therefore I leaue that to master Martins discouery; Onely this will I manifest here, howe notoriously they haue corrupted and abused the scripture concerning penance, confession, satisfaction and such penal & meritorious woorkes; And yet not euery place, but in some fewe, that thou maiest plainely see (gentill reader) that it is their malice, loue of pleasure, and likinge of sinne, that hath blinded them, & not subitācie of learning, fowndnesse of iudgement, honesty in dealinge, that doeth wholly guid and direct them. And now to speake of the corruptions them selues.

1. Corruption.

And then went out to him Hierusalem and al Iudea &c. and they were baptised of him in Iordan confessinge their sinnes. Math. 3. 6.

And many that beleened came and confessed and shewed their woorkes. Acts 19. 18.

The Corruption.

The text in the Englishe translation is not corrupt, but to be sure, that none should thinke here is mention made of catholick confession, they corrupt the text by their false and wicked marginale notes, and by vaine glosses and interpretations. For to the
first

first Math. 3. they note in the margent (letter h) Confessinge, that is acknowledginge that they were saued, onely by free remission and forgiuenesse of their sinnes. To the 2. they note alsoe, that they confessed their errors (leter h) and detested them openly, beinge terrified with the feare of the iudgements of God. And what is this to care-strift, say they?

That the marginall notes are false.

First howe agrees this. Confessinge their sinnes, sayeth the text, that is as the note sayeth, they acknowledge that they were saued. As if Iosue saying to Achan, make confession and shewe me what thou hast donne, is as much as he should acknowledge that he was saued. Which neyther he, nor Iosue could tell.

2. How could they acknowledge that they were saued by free remission of their sinnes, when as yet they knewe not the Messias, and Christe had not shedd his blood for the redemption of mankind?

3. S. Iohn Luc. 3. playes the good ghostly father: for when the multitudes came, as also the publicans and Soldiours to S. Iohn to be baptised, they alsoe noe doubt (as Math. 3. Marc. 1.) confessed their sinnes. And S. Iohn after confession, gaue them ghostlie counsel: as to the multitudes he sayd, he that hathe two coates, lett him giue to him that hathe not.

AVRICVLAR CONFESSION. 355

not. To the publicanes he sayd, doe nothinge more then is appointed you; to the souldiours he sayd, vex not neyther calumniate any mā, and be content with your stipends. Here S. Ihon counceleth them to giue almesse for their sinnes, to be obediēt to their superiors, to take heed of iniuringe anie. Nowe if Saint Ihon hadd beene a protestant, when these companies asked him what they should doe, he should haue sayd, beleue only & acknowledge your sinnes as freely forgiuen, and that is enough: for to amend your liues, and to doe workes worthy of penance, is playne papistrise.

2. Corruption.

The text S. Iames 5. 16.

Confitemini alterutrum peccata uestra. Confesse your sinnes one to an other.

The corruption.

Forasmuche as S. Iames speaketh of preists, and of sinnes that shalbe remitted, of confessinge one to another. The protestants not well lykinge to haue in one sentence, preists, prayinge ouer the sick, annoylinge them, forgiuing them their sinnes, confession and such lyke: therefore for preistes, they haue putt in Elders, and for confesse, they haue translated acknowledge, and for sinnes, faults, acknowledgeinge your faults.

3. Corruption

The text 2. Corin. h. c. 2. 10.

And whom you haue pardoned anie thinge, I alsoe, for my selfe also that which I pardoned, If I pardoned any thinge, for you in the person of Christ.

The Corruption of the text.

Forasmuch as S. Paule saith that he doeth pardon, and hath such power ouer the soule, and that which he doeth, he doeth in the person of Christe: To mitigate and abolishe this auctority, the protestants of late haue guilfully translated the greek ἐν προσωπῳ χριστοῦ (which signifieth the person of Christe, whose person S. Paule did represent, and in vertue of whome he did exercise his auctority) in the sight of Christe, and not in the person of Christe, and soe would haue it vnderstood, as if S. Paule had said. That which I haue donne I haue donne it, in misericordia Christi (as saith Calu ne) in the mercy: or (as Beza) before Christe, or in the sight of Christe, very loth that S. Paule should pardon orforgiue any, as though he should doe it, by sustaining the person of Christe, as the scripture plainly saith he did.

The variety of the protestants translatinge this text.

Couerdale Beck in their translations 1549. translate ἐν προσωπῳ in the rounge of

of Christe.

1. The bibles 1577. 1594. Great bible of Cranmer 1555. translate, in the sight of Christe.

2. Beza *In conspectu Christi, vel propter Christum, vel, ut Christus hanc condonationem ratam habeat*, in the sight, or for Christe, or that Christe dooth ratifie it.

4. Caluine *In conspectu Christi, or propter ut idem in misericordia Christi*, in the sight of Christe, or in the mercie of Christe.

5. Beza againe truly and from the harte, *verè & ex animo, quasi inspectore Christo*.

6. Caluine againe, *sincerè & absque simulatione, solet enim hac loquutione exprimere puram & minime fucatam reilitudinem*. All these expositions and translations sauinge the first, are but enforcinges, to wrich the text: sithence it is plaine for preists power and auctority to forgiue and retaine, and that in the person of Christe.

4. Corruption.

The text Daniell 10. versu 12.

Feare not Daniel for since the first day that thou diddest sett thy hart to vnderstand, that thou wouldest afflict thy selfe in the sight of thy God, thy woordes were hearde.

The Corruption.

They corrupt the text, forasmuch as the text is (thou afflictest thy selfe, or setts thine

thine harte to afflict thy selfe) the protestants translate, and make the Angell say thus to Daniel. From the first day that thou didest sett thine harte to humble thy selfe: Where for affliction and punishment of bodie, which Daniel vsed by fasting and mourning, they onely putt (humbled him selfe) soe as they make noe difference, for a man to humble him selfe, and to afflict his body, between an humble man, and one that doeth penance.

5. Corruption.

The text 2. Corinth. 12. vers. 21.

And I mourne many of them that sinned before, and haue not donne penance for the vncleanesse and fornication, and incontinencie that they haue committed.

The Corruption.

The corruption is in translatinge the greek woord μετανοεστων (haue not repented) non resipuerunt super inpuritatem saith Beza, as if, to doe penance, and to repent were all one, auoidinge the Catholicke phrase.

6. Corruption.

The text Ecclesiastici 4. versus 31.

Non confundaris confiteri peccata tua, & ne subicias te omni homini pro peccato. Be not conconfounded or ashamed to confesse thy

AVRICVLAR CONFESSION. 359

hy sinnes , and doe not submitt thy selfe to
euerie man for sinne.

The Corruption.

In some bibles they translate, as the great
bible of Grammer , shame not to confesse
thine error (and not sinnes) and withall they
alter the text which saith, submitt not thy
selfe to euerie man, they tourne, resist not
the course of the riuer . Soe they make the
Scripture confused and vnperfect, translatinge
shame not to confesse thine error , and resist
not the course of the riuer.

Many other corruptions partly by false
glosses and marginale notes , as alsoe cor-
ruptions of the plaine texts against confes-
sion , I omitt as too tediousse to sett downe
at his time.

F I N I S.